THE CHURCHMAN.

Vol. XI.—No. 4. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15. Whole Number 524.

PUBLISHED FOR THE PROPRIETORS, NEW-YORK, SATURDAY, APRIL 3, 1841. BY JAMES A. SPARKS, 111 NASSAU-ST. { Terms—$3 00 per annum—IN ADVANCE.

POETRY.

For the Churchman.

CAROLS OF THE SPRING.

I. Sunbeams in March.

No leaf is on the tree,
No wild-flower in the vale,
And the willow boughs swing silently,
In the strong and chill March gale:
But the merry beams of the vernal sun,
Come down from the bright blue heaven,
And the green grass-blades, O, one by one,
To the light and breeze they're given.

The Summer sun is bright,
The Summer beams are strong,
But I love, O I love his earliest light,
The rays that to March belong:
Though April hath warmer smiles than March,
And May hath more brilliant sheen,
I love the fresh hues of yon glorious arch,
The light gray clouds between.

II. The first birds in Lent.

O, your earliest notes are the sweetest yet,
Birds of the early Spring!
Before the first flower's gem is set,
In the green glade's fairy ring;
Your earliest notes are the sweetest yet,
Though they sound from dead, cold woods;
Ere April's verdant coronet
Makes bright their solitudes.

'Tis a brilliant day in the Lenten time,
A Sabbath festival!
The city bells, with their varied chime,
Soft in the distance swell.
'Mid the sound of the gathering worshippers,
As they wend to the house of prayer,
A silvery strain from yon maple, stirs
The depths of the bright cool air.

O, hear ye it not 'mid the pause and fall
Of the deep organ's notes?
That silvery strain—yes, I know it all;—
O'er the very aisles it floats.
'Tis mingling now with the Gloria,
Now with Te Deum swells,
Music too blithe for a Lenten day,
But of Easter time it tells.

Sweet strain! art thou not like the tender gleams
Which holy Church reveals,
'Mid gloom of Lenten prayers and hymns,
And solemn music peals?
Tender with promise of joy to be
When the Easter morn shall break,
And the Church in the smile of her risen Lord,
From the night of tears shall wake.

Yes, your earliest notes are the sweetest yet,
Birds of the early Spring!
Like the light which breaks on the eye that's wet
With the tears that long woes bring—
Like rays from the Cross and the Throne in heaven,
That o'er Lent vigils shine;
Glimpses of Christ midst fastings given,
Transient, but all divine. B.

March 23, 1841.

BISHOP SEABURY'S INVITATION TO UNION.

An Address to the Ministers and Congregations of the Presbyterian and Independent Persuasions in the United States of America. By a Member of the Episcopal Church.

We took sweet counsel together, and walked unto the House of God in company. David.

Now I beseech you, Brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment. St. Paul.

(Printed in the year 1790.)

(Continued.)

From the Bible we learn, that when the Son of God came into the world to redeem it, he made atonement for the sins of it by his own death; and that to make men partakers of that salvation which he purchased, he formed and instituted a society called his Church, which is to subsist to the end of the world, and to consist of all those who, in every age, believe in him; that is, of those who, receiving and regarding him as their mediator, renounce their apostacy from God, believe his word, obey his precepts, and rely on him for remission of sins and eternal life. In this Church he appointed sacraments, to be outward signs and seals of inward and spiritual grace. Over it he constituted governors, and directed them, as well by his instructions as by the Holy Spirit whom he sent on them, how to build up his Church, and establish it in the world, according to his will. To this Church all his promises of supernatural grace, of forgiveness of sins, and of eternal life, are made.

No one supposes the Apostles acted unfaithfully in the discharge of the commission they received to teach and govern the Church of Christ. We must therefore conclude, that the Christians who lived in the next age after the apostles, especially those to whom they committed the government of the Church, understood their doctrine and practice. They had their information from the apostles themselves; and this information, together with the apostolical writings, they communicated to the succeeding generation. In a great part of the world, Greek, the language in which the apostles wrote, was the common tongue, and well understood. The manners and customs of the age and countries to which the apostles allude, and from which they draw many of their expressions, were familiar to them. On these accounts (and more might be mentioned) they must have been better judges of the writings of the New Testament especially, than we possibly can be. To suppose that those Christians did not understand their religion, or did not practice agreeably to it, when too, the supernatural proofs of its divine original were so recent, and they, in consequence of their profession, were obliged to relinquish all worldly hopes and views, is an absurdity too great for common sense to admit.

In ascertaining the meaning of old laws, we recur to the opinions and practice of the judges and lawyers who lived at or near the time of their promulgation; and suppose that to be their true meaning which their decisions have warranted and handed down to us. If this be reasonable, why should it not also be reasonable to recur to the first ages of Christianity, to ascertain the laws and doctrines of the Gospel, should any doubt arise concerning them?

Tradition is, at present, an ill-sounding word, and the ill use which the Church of Rome has made of it, justifies the Protestant Christian in listening to it with a cautious ear. Yet that there were traditions, and oral traditions too, delivered by St. Paul to the Churches which he planted, appears from his charge to the Thessalonians, (2 Thess. ii. 15,) "Therefore, brethren, stand fast, and hold the *traditions* which ye have been taught, whether by *word* or our epistle." Again, ch. iii. 6: "Withdraw yourselves from every brother that walketh disorderly, and not after the *tradition* he received from us;" and that it might make the greater impression, this injunction is laid, "in the name of our Lord Jesus Christ." He uses the same expression in 1 Cor. ii. 2. Our translators have indeed rendered the Greek word παραδόσεις by the English word *ordinances*, and have put *traditions* in the margin as equivalent. Why this was done it is impossible to tell.—The Greek word here is the same that is used in the two places cited from the epistle to the Thessalonians, which they have there rendered according to its literal meaning, viz., *traditions*, or things to be delivered from one to another.

The regarding of traditions, and the preferring of them to the commandments of God, is, it is true, in several instances, condemned by our Saviour and his apostles; but the context informs us, that they were unwarranted Jewish traditions which they condemned, and not those delivered by apostolical authority to the Christian Church.

In some instances the generality of Christians pay a due regard to the traditions of the Church. By tradition they ascertain and receive the canon of Holy Scripture, infant baptism, the observation of the Lord's day, the celebration of the holy communion in the morning, and not in the evening, the administration of it to women as well as men: Why then should it not be equally regarded in other instances, if it be of equal clearness and authority?

It may be thought a matter of difficulty to ascertain, when a tradition is of such clear and full authority, as to give it a title to a ready reception. The old rule is certainly the best—*That which was held by all considerable churches, in all places, and at all times, must be by apostolical authority.* By this rule, we pin our faith on no particular Church, writer, nor body of men, but depend on the testimony of the Church Catholic, or universal.

The apostles separated, and dispersed themselves through the world, to preach the Gospel, as they had been commanded—and they founded Churches in all countries, as God gave them success. If we find the same institutions, doctrines, and practices, in different Churches, founded by different apostles, we may fairly conclude they owed their origin to apostolical authority—nothing else can account for the fact. The apostles all taught the same doctrines, administered the same sacraments, instituted the same government, directed the same mode of worship, enjoined the same rules—for they were all inspired by the same blessed spirit. The Churches therefore founded by them would be alike; and however we may suppose error, in a greater or less degree, to have crept into some or all of them afterwards, making distinctions among them; yet those things in which they all agreed must have been from some common source, and that could be no other than apostolical institution; especially if they are so ancient, that their beginning cannot be fixed to a later period than the apostolic age.

It has been observed that Christ instituted a society in the world which we call his Church*—that he appointed governors over it, and instructed them how to build up and establish it according to his will. It has been also observed, that the apostles, whom he appointed governors of his Church, cannot be supposed to have acted unfaithfully in their commission; because they abandoned all worldly hopes, when they set out upon the discharge of it, and could have no temptation to prevaricate in it; because they expected, and endured the persecutions of the world, and, one only excepted,† all died the death of violence, in attestation of the truth of their mission, and of their own fidelity in the execution of it; and because they had the constant presence of the Holy Ghost with them, to guide them in the truth, and secure them against error. We may therefore safely rely upon what they taught and practised, whether it come to our knowledge by their writings, or by the testimony of the universal Church.

I mean not to set the authority of tradition upon an equality with that of holy Scripture. I know there is an evident distinction between them; and am sensible, that if they come in competition, the tradition of the Church must be given up, and the Scripture regarded as the standard of faith and practice. But where the testimony of the Church does not disagree, but rather coincides with the Scripture, I can see no good reason why it may not be safely admitted. To make myself understood, I will give an example or two of what I mean.

The Anabaptists reject infant-baptism, and, some of them the observation of the Lord's day. To dispute with them from Scripture is fruitless. They will impose their own interpretation, and abide by it. They moreover demand positive texts, and direct commands, for these observances; and we have none to give them. Must we, then, abandon these institutions, because there are no texts which say, *Ye shall baptise infants—Ye shall observe the first day of the week for the Christian Sabbath?* By no means: We have, I take it, as good authority to retain and observe them, as though they had been positively enjoined in Scripture. For we have the consistent testimony of the universal Church in favor of them both—that they were practised in all churches, and at all times, so that nobody can tell when the observance of them first began. They must, therefore, have been from the beginning of the Christian Church, and consequently, from apostolical practice. We are of course not only justified in retaining them, but it is our duty to do so; especially as there is nothing in Scripture against them, but several passages and expressions which are evidently in favor of them, and which seem incapable of being applied to any thing else. Did Scripture contradict them, the matter would soon be ended—the testimony of Scripture must be regarded, and the tradition of the Church abandoned.

The same mode of reasoning, and that only, would establish the Canon of Scripture, was there any dispute among Protestant Christians about it. The present books were ever received and read in the Church as canonical Scripture; that is, not only as being written by the authors whose names they bear, but as being written by divine inspiration. On this ground we part from the Church of Rome respecting the books called Apocryphal. We have not the same united testimony of the Church, that they were written by the authors whose names they bear; and if they were, we are not sure of their divine inspiration. The Church therefore reads them in her public assemblies, not as canonical Scripture, but on account of the excellent instruction contained in them.

Permit me, without offence, to apply this mode of reasoning to two other instances, that we may see whether its conclusions, with respect to them, be not as strong, as they are for infant baptism and the Lord's day.

One instance is, the government of the Church by bishops, as successors to the holy apostles, and as an order superior to presbyters. I mean not that the present bishops of the Christian Church are successors to the apostles in their extraordinary capacity, as they were the inspired penman of holy Scripture, workers of miracles, and witnesses of the resurrection of Christ; but as they were the stated rulers and governors of his Church.—The commission Christ gave them points to these ordinary powers: "As my father hath sent me, even so send I you"—"Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."—John xx. 21, 22, 23.

Every word implies commission and authority. He sent them to send others, for so the Father had sent him. He gave them power to admit men into his Church, and to exclude them from it, as circumstances should require, and thereby committed the government of his Church to them. He promised to be with them, by his power and Spirit, even to the end of the world; to the end of the world therefore, their office was to continue. Now we have the concurrent testimony of the Church, that it was always governed by bishops who had under them presbyters and deacons: And so universally did this prevail, that no time nor country can be found in which it did not obtain. The opposers of Episcopal government have in vain attempted to find some time or place where Presbyterian government had been established; and too many of them have shown great dexterity in torturing words, and darkening plain expressions; but they are yet at fault, and are likely so to continue. It remains, therefore, for us to conclude, that the government of the Church by bishops, as superior to presbyters, was, and is, of apostolical authority; nothing else can account for its universality in all times and places, till the reformation.

This conclusion will be much strengthened by recurring to holy Scripture. There we find that several persons were admitted to the apostolic office, in the early period of the ministry of the eleven.—St. Matthias, St. Paul, St. Barnabas. These are expressly called apostles in our Bible, (Acts i. 26: xiv. 14.) The apostolic power, therefore, was not confined to the eleven original apostles: But besides these, there are others who, though called *apostles* in the Greek testament, are in our Bible styled *messengers*—as Epaphroditus, Titus and others, (Philip ii. 25. 2 Cor. viii. 23.) Andronicus and Junia are also by fair implication styled *apostles* in Rom. xvi. 7. Why our translators rendered the Greek word, Αποστολος, sometimes apostle, and sometimes messenger, when no evident reason required it, is hard to say. The verb 'αποστελλω, from which the word *apostle* is derived, signifies indeed to *send*; and the apostles were so named from Christ's sending them, as his messengers to the world. From this manner of rendering the Greek word sometimes by *apostle*, and sometimes by *messenger*, an obscurity is thrown on our translation, from which the Greek testament is entirely free; and the English reader is led to understand the matter in a sense different from what I apprehend the Greek testament will justify. For instance, Philip ii. 23.—"Epaphroditus, my brother—but your *messenger*." The idea that will probably strike the English reader is, that Epaphroditus was a messenger whom the Philippians had sent to St. Paul, on some business. But the Greek ὑμων δὲ ἀπόστολον, means an apostle, or messenger of Christ, who had been set over them as the governor of their Church. In Rom. xi. 13., St. Paul styles himself, *the apostle of the Gentiles*; in the Greek, ἐθνῶν 'αποστολος. Was St. Paul a messenger whom the Gentiles had sent to do their business? or was he the apostle, or messenger of God to them, set over them in the Lord, to preach the Gospel to them, and direct and govern them in the Christian faith, according to Christ's command?

These instances afford undeniable proof that it was not the opinion of the apostles that their office was to cease with their lives. On that supposition, why should others be admitted into it? Do they not prove more? Do they not prove that the apostolic office is transmitted down to us in the present Episcopacy of the Christian Church? If not, where is their office to be found? If it be not found, what becomes of the promise of Christ—"Lo, I am with you always even unto the end of the world?" The promise of Christ is certain. The apostolic office, therefore, still subsists somewhere. We claim it for the present bishops of the Christian Church—I mean bishops as superior to presbyters, to whom the government of the Church is committed, who have the power of ordination, and to whom the presbyters are subject. They who deny these bishops to be the successors of the apostles, ought, in all reason, to inform us where the successors of the apostles are to be found, and not leave those who confide in them under the temptation of thinking, that Christ's promise to be with his apostles to the end of the world, has failed.

(To be continued.)

* The Greek word for Church is Εκκλησία, from ἐκκαλεω, to *call out of*, or *from among*; and means those who are *called out of*, or *from the world*, to be the subjects of Christ's kingdom, which is not of this world.

† Ecclesiastical history informs us, that St. John the beloved apostle, and who survived all the rest, died a natural death at Ephesus. Yet the Church always gave him the honor of a martyr; because, by the command of Nero, he had been thrown into a vessel of boiling oil; from which, however, by the miraculous interposition of Almighty God, he came out alive and well. He was then banished into the isle of Patmos, where he continued during the life of that Emperor, and where he received and wrote his revelation.

COMMUNICATIONS.

For the Churchman.

CHILLINGWORTH.

Mr. Editor,—A late learned correspondent of your valuable paper, in a "few strictures upon the character of Chillingworth," has not scrupled to charge him with downright Arianism. But before we attempt to vindicate the memory of this great man from so unjust an imputation, it may be well to review briefly your correspondent's preliminary remarks, in order (to use his own language) "to prepare the way." W. A. says that "the very fact that almost all errors in argument are verbal—(?)—the maxim also that the contrary of error is not necessarily truth; these two considerations might lead us to surmise," what? "that one so professedly a logician might notwithstanding be not necessarily correct in his principles!" Just below, W. A. *presumes* thus—"This *presumption*, thus springing from the very character of his genius as a refuter and a logician, is further confirmed," &c. What presumption, Mr. Editor? He must mean, if any thing, his previous surmise—but *surmises* are quite different from presumptive proofs, as every body knows. But W. A. having turned his surmise into a presumption, makes it to arise "out of the very character of his genius as a refuter and a logician:" Here then is the force of the presumption against Chillingworth—*he was a logician! he refuted his adversary logically!* But let us see by the following quotation, what others would think of such *presumptions*—the writer is speaking of Dr. Whately. "The ease with which he on every occasion, managed his adversary; the dexterity he displayed in immediately detecting the fallacy, wherever and however concealed; the facility he evinced in dissipating his illogical conclusions, and the suavity and temper which were prevalent through the whole, left him decidedly in undisputed possession of the field:—and why?—He was a logician." What would we think of the man who should begin his strictures upon Whately somewhat after this manner: "The presumption springing from the very character of his genius as a logician, is, that he was not necessarily correct in his principles!"

But the remarks of your learned correspondent to which we particularly desire to direct attention, are those which concern the doctrinal views of Chillingworth.

We are told that he was an Arian. "Nothing will refute the imputation but an express declaration that the Son is from eternity, and of one substance from the Father. Such a passage has never been brought forward from his works, and I apprehend never can be." Now this charge of Arianism is only the revival of one of those *terribiles visu formæ* by which, as Chillingworth himself tells us, his Popish adversary endeavored to frighten him from the publication of his work, "The Religion of Protestants" &c. The Jesuit, it seems, trembled to encounter such an opponent as Chillingworth, and he resorted for help to all the meanest arts within his power, in order to prejudice the public mind against him. He threatens him, through a common friend, "that in case his work should come to light, he would paint to the life his inconstancy in religion—(so, says Chillingworth, he miscalled my constancy in following that way to heaven, which for the present seemed to me the most probable)—and that such things should be published to the world, touching his belief of the doctrine of the Trinity, the deity of our Saviour, and all supernatural verities, as should endanger all his benefices, present and future." (P. 20. Amer. ed.) To this courteous premonition of the Jesuit, this answer was returned:—"That he believed the doctrine of the Trinity, the deity of our Saviour, and all other supernatural verities revealed in Scripture, as *truly* and as *heartily* as any man." How little, indeed, our author favored the Arian heresy, may be inferred conclusively from his classing in the same rank, Arius, Pelagius, Eutyches, Nestorius, Photinus and Manichæus. He pronounces the charge of Socinianism, "a calumny against protestants." P. 22. Amer. ed. He retorts upon his opponent in these terms:—"I could now show you, that divers ways the doctors of your Church do the principal and proper work of the Socinians for them, undermining the doctrine of the Trinity, by denying it to be supported by those pillars of the faith which alone are fit and able to support it: I mean *Scripture*, and *the consent of the ancient doctors*." Let us now mark how Chillingworth shows, that the "Romish men" do the principal and proper work of the Socinians. The "pillars of the faith," he has just said in opposition to the Popish claim of infallibility, to be "*Scripture, and the consent of the ancient doctors.*" Well then—Chillingworth argues—as "*for Scripture*, the Romanists deny very plainly and frequently that the doctrine of the Trinity can be proved by it. See this plainly taught and urged very earnestly by Cardinal Hosins, De Author. Sac. Gordonius Huntlæus De verbo Dei. Gretserus and Tannerus and Vega, Possevin, Wickus, and others. As for the other pillar of the faith—continues Chillingworth—*the consent* of the ancients—"by whom are we taught that the ancients believed not the doctrine of the Trinity, but by Papists only?" Who tells the world that Eusebius was an Arian? Cardinal Perron. Who informs us that Origen denied the divinity of the Son and the Holy Ghost? Cardinal Perron. Who makes Irenæus an Arian? Cardinal Perron. Who gives away Tertullian to the Arians? Cardinal Perron. Who pronounces generally of the Fathers before the Council of Nice, that "Arians would gladly be tried by them?" Cardinal Perron. Who makes Arians of Justin Martyr and of almost all of the Ante-Nicene Fathers? Petavius. Thus you perceive, Mr. Editor, by this abridged argument, that Chillingworth is highly indignant against Petavius and Cardinal Perron for their vain attempt against the pillars of the faith, *Scripture* and *the consent of the ancient doctors*, in order to establish upon their ruins the unsteady column of Papal infallibility.

Have we *now* satisfied your learned correspondent W. A. that Chillingworth, at the time at least when he wrote his famous book, did not hold to the horrible libels of Cardinal Perron and Petavius, upon the character of the Ante-Nicene Fathers? Does not Chillingworth himself deny the charge of Socinianism as a "Romish calumny?" Let W. A. read his sermons, and then ask himself whether an Arian of any grade whatever, would speak in such admirable strains of the character of our blessed Lord and Saviour—in the very language of Chillingworth—"the *only-begotten eternal Son of God*."—Sermon 5, p. 596.

I am well aware, Mr. Editor, of the existence of a letter *said* to be that of Chillingworth, from which your correspondent, as well as others, have relied upon as decisive authority in this matter. This letter is said by Birch to have been written while he was employed on his great work (from which we have quoted above) in answer to one of his friends who had desired to know what judgment might be made of Arianism from the sense of antiquity. It is without date; and the cover being lost, it does not appear to whom it was written. The original is in the library of the Royal Society. From the letter W. A. has cited the following: "In a word, whosoever shall freely and impartially consider of this thing, &c. &c., he shall not choose but confess, or at least be very inclinable to believe, that the doctrine of Arius is either a truth, or at least no damnable heresy." In the former part of the letter, he is made to sanction all that has been said by Perron and Petavius against the orthodoxy of Irenæus, Tertullian, and the Fathers generally before the Nicene Council. How is this, Mr. Editor? In his famous book, he denounces the libels of Perron and Petavius against the early Fathers—he calls *the consent of the early doctors*, a pillar of the faith—and yet, in the letter said to be written *at the same time* to one of his friends, he is made to contradict himself, and to refer to the slanderous opinions of Perron as of prime authority. Can this be possible? The letter too is without date, and the cover lost. What must we conclude? *The letter must be spurious.* Yes, sir: *the letter must be spurious.* It can never have been written by Chillingworth. This singular *forgery*, (for so we esteem it,) said to be deposited in the library of the Royal Society, was published some time after the death of Chillingworth from among his private correspondence (as it was reported at the time.) But we suspect *foul play*. The letter without date! the cover lost! written when he was refuting the Jesuit, and made to refute himself! It looks more like the work of some intriguing hostile Jesuit, than the production of so honest and clear-headed a man as Chillingworth. One of his editors, indeed, has omitted this very letter, on the ground that it was *not genuine*—and though exception was taken against the omission, by a very learned divine of the Church of England, yet, on an attentive consideration of the case, we can come to no other conclusion than that of the editor—*The letter must be spurious.*

A word or two more, Mr. Editor, about the famous book itself of Chillingworth, "The Religion of Protestants," &c. *We say* to every one—"Read the book for yourself, and judge for yourself,"—at least, this is what we mean to do for ourselves. The accounts of others will not satisfy an inquiring mind. Coleridge (that *precious* Aid to Reflection) after a lapse of *twenty years*, from the perusal of Chillingworth, gives an opinion of him which is certainly erroneous:—"that his main position is, that the mere text of the Bible is the sole and exclusive ground of Christian faith and practice." This is not true. He did not *understand* Chillingworth. Hallam, whom your correspondent quotes with applause, makes a high estimate of Chillingworth's patristic learning. It was equal to Laud's. Fuller, quoted by W. A., says, "It is *commonly reported* Dr. Prideaux compared his book to a lamprey, fit for food if the poisonous sting were taken out of the back of it." Now Dr. Prideaux, afterwards Bishop of Worcester, was one of the three appointed by Archbishop Laud to examine this book. Of his *real* estimate of the work, his written certificate thus informs us:—

"Perlegi hunc Librum cui Titulus est—The Religion of Protestants, a safe way to salvation—in quo nihil reperio doctrinæ vel disciplinæ Ecclesiæ Anglicanæ adversum, sed quam plurima quæ fidem orthodoxam egregio illustrant et adversantia glossemata acute, perspicue et modeste dissipant."

Jo. Prideaux S. T. P. Regius Oxon.

Once more we say, read the book for yourself, and judge for yourself. Philalethes.

New York, March, 1841.

For the Churchman.

Mr. Editor,—I have been given to understand that there are still those who, on the question of the diocesan authority of the late Bishop Benjamin Moore, during the life of Bishop Provoost, cannot divest themselves of the idea that the consecrating bishops, by the expression of their opinion unfavorable to the resignation of the latter, and by saying that they would consider the former as his assistant, thereby made Bishop Moore what his own Convention never did, and never intended to, make him. An act much more solemn than the aforesaid, and subsequent thereto, is the letter of Bishop Moore's consecration, signed by the same Bishops. They there certify that he was consecrated "into the office of *Bishop of the Protestant Episcopal Church in the State of New York.*"

It may be thought, however, that there is a clause in the letter of Bishop Hobart's consecration, which may have a bearing on the determination of this question. The clause is—"to assist the *bishops* of the Church in said state."

Now Bishop Moore was elected *bishop of the diocese*, and Bishop Hobart, as appears by the Journal of our Convention, was elected "*to assist Bishop Moore.*"

It is not my present purpose to discuss the question whether the bishops in 1801, or the bishops in 1811, were vested with any power to nullify the acts of our Convention, or to constrain them into a course of operation not intended by the Convention. I took my pen mainly to say that there is another party interested in this matter—the diocese of Virginia. Bishop Mead was elected Bishop Moore's assistant *without the right of succession.* In his letter of consecration, signed by seven bishops, all but one who, then, 1829, composed the House of Bishops, the signers say that he is consecrated "to assist the bishop of the Church in the said state, and *to succeed him in case of survivorship.*" Now I would thank the Southern Churchman, or any one else versed in such lore, to say whether the diocese of Virginia was thereby bound to give succession to Bishop Mead; whether Bishop Mead would be thereby justified in putting forth any pretensions to the right of succession; whether in the event—God grant it may be long distant!—of his surviving his venerable principal, he could become diocesan, save for the *conventional act* which gave him that right some time after his consecration; and whether it would comport with historical accuracy to say of Bishop Mead that he was assistant bishop with right of succession, until the conventional act was passed; or in the well reasoned language of the New York Convention of 1812, whether, "by any act of his own, or of the General Convention, or either of its Houses, without the consent and participation of the State Convention," he could be an assistant with right of succession. Laicus.

For the Churchman.

MARINER'S CHURCH.

The subject of a Mariner's Church has been discussed by the Board of Managers of the New York P. E. City Mission Society. It may be interesting to the friends of this measure to know that there is a growing interest for the forms and services of the Episcopal Church, on the part of seamen, and the late encouraging news from the Sandwich Islands, as to the adaptation of the Prayer-book of our Church to the wants and character of the sailor, in a religious point of view, is a strong inducement for the members of our Church to come forward and aid the City Mission in their design of establishing a Mariner's Church, and calling a missionary to this interesting field of Christian effort.

The following extract from a letter of a communicant of our Church, a sea captain, to a friend in this city, may be interesting to the readers of the Churchman.

"I have nothing new to offer, but that my school on board goes on very favorably, and one of my officers tells me the men have had in contemplation to propose to me that they desire all to join the temperance society. We have some very interesting seasons on board, deeply interesting to me, inasmuch as I am induced to think from the strict attention paid during our frequent Bible lessons, and their improvement in their replies, that the Lord does bless the efforts I have made to instruct and elevate the character of my crew.

Almost every soul on board, of the seamen, attend nightly school, and my second officer teaches navigation, ciphering, reading, writing, spelling, and the alphabet, according to their necessity. We have among others a Swede who could not speak or understand a word of English when we left New York, and he now reads and answers questions in a Bible class, I might almost say with any of them. Just imagine 18 or 20 seamen, cook, steward, and boys, seated at a long table, headed by the captain, each man his Bible and Prayer-book before him, to open the lesson with a verse alternately of the *Psalms*; after which, we take our Bibles and read, and so on. Our Sunday services are very interesting, and we sometimes have company from other ships, so you will perceive "it is an ill wind that blows no one good;" for while we are lying here so long waiting for freights to rise, my crew are profiting by the circumstance."

If by the establishment of a Mariner's Church, and the calling of a faithful missionary of the cross, the City Mission could with the blessing of the great Head of the Church, raise up a few such shipmasters, what an influence would our Church exercise over those "who go down to the great waters and do business upon the deep!"

May the prayers of those who feel for the sailor, ascend upon high, and bring down the blessings of the grace and peace of our Lord and Saviour Jesus Christ upon that portion of our fellow-creatures!

A Friend of Seamen.

For the Churchman.

TO "A LAYMAN."

"Hæret lateri lethalis arundo."

Sir:—I have read this morning your reply to "A Presbyter," with respectful and patient attention, but without the smallest conviction or assent. I leave the insipid forms of the third person, and speak directly to yourself.—The style of your objurgations, and the little left to thank you for on the score either of direct and manly reply, or of common courtesy, will make no apology needful for my departure from the language of compliment, in this discussion. An eloquent writer, in speaking of the courtesies of debate, reminds his antagonist of the "odia in longum jacens quæ reconderet, auctaque promeret." The text is in Tacitus. The *commentary* you must look for in your own epistle.

I am reluctant to give you farther material for writing in the Secretary's defence. But I cannot forbear remarking, that if, after all, nobody is found either killed or wounded by you in this encounter, it will not be the first time in the history of human affairs, "that the vigor and success of the war have not quite come up to the lofty sounding phrase of the manifesto."

One might suppose, too, ex gratia modestiæ, that in a communication charging your opponent with such defects in argument, that we should have been presented with a document so clear and conclusive as to avoid the necessity of your resorting to "assertions without proof, declamation without argument, and violent censures without dignity or moderation." You seem to have thought it would have been a serious prejudice to the cause of your friend, to lose one moment in consulting your understanding. And you have accordingly persisted in keeping such a *distance* from the *point* of this discussion, that one might as well go out into the mountain to hunt a partridge, as to meet with argument such dodging antagonists. You claim much on the score of perspicuity—and complain equally of my want of it. It may be well to remind you, that perspicuity and a departure from the strictest truth are quite compatible. I would suggest, therefore, in your future communications, that you pay a greater attention to the truth of your premises, before you suffer your genius to hurry you to a conclusion.

The question, "what does the Secretary do with his salary—does he spend it with Christian economy and prudence?" is not of *my* raising. I expressly asserted, that it had nothing to do with the main inquiry, "whether it is expedient to curtail his salary?" This I proposed as matter of fair and legitimate discussion, desiring you to meet it at the outset, and I gave you the advantage of a free acknowledgment of the merit and efficiency of the Secretary as an officer in the society's service. Why you have been pleased to evade this question and shelter yourself under the insinuation that I have kept back every thing pertaining to the duties and responsibilities of his station, is a matter which I leave to the reputation for *fairness* which you profess, to answer. I shall

make no comment upon it, but content myself with replying to the *question* you have insinuated that I would evade. I take this insinuation to be in effect a question—one which I shall be most happy to answer, as it gives me an opportunity of bringing you to something approaching the *point* of this discussion. It being one, also, upon which I think you *much* in need of information, I shall have the greater pleasure in replying to it.

Now I would premise, that, in *all* this discussion, I have studiously avoided any reflections upon either the faithfulness or ability of the Secretary of the Domestic Committee. I shall not acknowledge that you go before me, in regard for whatever of distinguished talent or distinguished character he may possess. As a son of the Church, I participate in the pride of her good and honored names. The eulogium pronounced upon your Rev. friend, therefore, meets my hearty concurrence. I accorded to him myself the same, or even higher praise, when I observed, that, "in point of prompt and efficient ability, he could not be well surpassed."

But it is you, sir, who would lift the veil and scrutinize both the functions of his office, and the disposal of his resources. It is you who have opened this question in terms which do not permit me to pass unnoticed, that which I would otherwise most willingly have refrained from discussing. You have accordingly put the question, and so put it as if it were difficult to answer, whether the duties and responsibilities of the Secretary were not an offset to the extraordinary liberality of the Board in a salary of $2000, and an entire refutation of every possible argument for reform.

Now if this challenge concerning "duties and responsibilities, indefatigable attention and rare business qualifications," &c. were intended merely as matter of just and occasional commendation, I should not dissent from it.—Neither should I feel disposed to remark with any severity upon the singular claim of consistency urged in behalf of the "self-denying liberality" which the Rt. Rev. Missionary Bishop is enjoying at the Secretary's hands.—But the tone of this information tells us of other ends in view, and forbids me so to consider it. It purports to be an illustration of the expediency of the present amount of salary, drawn from a self-denial and economy which is triumphantly proposed an example for Christian imitation. The difference between us on this point is wide as the poles. *I* attribute the munificent charity in question to the "liberality of the Board." *You* attribute it to the "self denial and economy" of the Secretary.—It might not be safe, perhaps, to appeal to the Rev. gentleman himself on the question to which source *he* attributes his ability to render this important service to Bishop Kemper.—But I take the fact as it is, and remark, that with a salary of $2000 for the several years past, it could be rather extraordinary if the ability were wanting.

But "the duties and responsibilities" of his office! ay, "the duties and responsibilities!" What are they? What feature in the entire range, that a man of common capacity and sound discretion could not assume? Sir, there is a great mistake on this point. They are such as require, certainly, some labor and attention, but very little ability or learning. The perusal of a pretty extensive correspondence—the supervision of an assistant who performs all the mechanical labor and keeps the records of the society's proceedings—a frequent consultation with the committee and a subsequent action upon their instructions—the preparation occasionally of some statistics, (the labor, chiefly, of the assistant.) and the writing of letters to the missionaries—form the burden of the duties and responsibilities of the Secretary of the Domestic Committee.

It is beside my purpose to make comparisons here, between the two officers. But I may hereafter have occasion to show, that in point of actual capacity—of sound judgment—of sagacity and prudence—of business-talent—of anxiety of mind—of arduous and high responsibility, there is made a requisition upon the Foreign Secretary, in his quiet, unobtrusive sphere, which has given to the Church in the department of Foreign Missions, an influence and usefulness certainly not exceeded by the operations of the Domestic Committee. For any purposes of common, vulgar ambition, I doubt whether *my* praises can be of service to the Foreign Secretary. But as you have entered into a high encomium on his brother of the Domestic office, it is no more than fair that I should render a passing tribute to the former. Let me say, then, although in borrowed language, that, "if his ambition be upon a level with his understanding—if he continues to judge of what is truly honorable to himself, with the same superior prudence that animates him to wisdom in council, and directs him to the eloquence of Christian example in the active benevolence, the meekness and piety of his private life, even *my* humble pen shall contribute to reward him. Recorded honors shall gather around his monument, and thicken over him. It is a solid fabric, and will support the laurels that adorn it. I am not conversant in the language of panegyric; these praises are extorted from me. But they will wear well, for they have been dearly earned."

As to my disposition to take any unfair advantage of your statement or argument concerning the *pledge* to Bishop Kemper, I have no such desire. I have taken the fact precisely as you state it, and have drawn the legitimate inference of every unprejudiced mind.

I observe nothing farther worthy of remark in your communication, except the allusion to the publication of the Spirit of Missions at the Society's rooms. As to this affair, I regard it in a great measure foreign to the discussion, and as a matter belonging equally to both offices. But I am quite at a loss to conjecture wherein the transfer to the present place of publication saves to the society the amount you mention—or by what pretended claim to "indefatigable and unwearied attention and to rare business qualifications, the Domestic Secretary has so signally promoted the interests of this periodical. I know, for a fact, that the burden of all this "enormous" labor of publication—the mailing, &c., recently discharged by the Messrs. Swords, fell upon the assistant of the Domestic office, immediately upon its introduction there. I know, for a fact, (the Secretary has it fresh in his remembrance, and can correct me if I am wrong,) that the keeping of the accounts—the mailing and distributing business—bore with oppressive severity upon the time and labor of this assistant. I know, for a fact, that the business is purely mechanical, and that nothing less than the extraordinary patience, endurance, and industry of this assistant, could have accomplished the labor, in connection with the business proper to the office. Now it may be well enough to give the credit of all this to the Secretary. The merit *is* his, so far as the introduction of the work into the office can entitle him to it; but the labor—the toil—the drudgery—the "indefatigable and unwearied attention—the rare business qualifications," in this matter, at least, belong to his assistant alone. The services of an active lad have been since procured, and have thus relieved the severity of the assistant's task. I make all due allowance for the business talent of the Secretary, but I do *think* it unfair to attribute to the principal an amount of labor and efficiency which so fairly and incontestably belongs to the subordinate.

You tell us, that from $600 to $1000 per annum are thus saved to the Church, and that the self-payment of the work is in consequence of the transfer to the present office of publication. If these are facts, do they speak louder in praise of the "business-tact" of the Secretary, than in condemnation of the indolence and inefficiency thus attributed to the "time-honored" establishment, where its publication was recently conducted? I leave you to the alternative.

Thus much for the Spirit of Missions, which has been *dragged* into this discussion—and for "the duties and responsibilities" of the Domestic Secretary. Suum cuique tributio. Honor to whom honor is due.

If I have indulged in any language unbecoming to this discussion, I am ready enough to grant that such expressions may be unfitting for me to use, but can see no reason to think that they have been improperly applied to yourself. In parting, you will forgive me if I insinuate, that, if you are free from "the crude conglomeration of ideas" &c., which, in such classical terms, you have charged upon myself, you may perhaps know, (though I do not mean precisely an appeal to your experience,) that the language of truth is uniform and consistent, and to depart from it safely, requires memory and discretion—that when arguments are built upon facts such as I have quoted, they are not easily to be refuted—they are not to be answered by general assertion or general surmise. "They may want the eloquence to persuade and amuse, but, speaking the truth, they must always convince."

I am, sir, your obedient servant.

ANOTHER LAYMAN.

New York, March 27, 1841.

For the Churchman.

GEORGE MONTGOMERY WEST.

Mr. Editor,—Allow me to suggest to the Editors of the Western Episcopal Observer, that it might be well for them to give in their paper some account of the character and conduct of the notorious individual named above, while he was a presbyter of the diocese of Ohio, and of the circumstances connected with his degradation from the Christian ministry by the bishop of that diocese. He is perambulating this part of the country, and will probably visit other parts, telling his own story, with what justice to those concerned in bringing him to discipline, and to the Church which has put him away from her, those who know him may well imagine; but producing in the minds of worthy people, not rightly informed in his case, the impression that that Church has been guilty of injustice to him, and unfaithfulness to herself, in setting aside *so good and able a man!!*

Perhaps, too, if the Bishop of Illinois would so far anticipate the regular course of his proposed publication, as to give us at once his chapter concerning West, he would contribute materially to disabusing the minds of a respectable portion of the community, and serving the cause of Christian purity, truth, and righteousness.

JUSTUS.

For the Churchman.

Mr. Editor,—All who think with you and adopt the sentiments of the "New York Churchmen," will be glad to be informed, by the letters and journals of the Rev. Mr. Southgate, as they appear from time to time in the Spirit of Missions, of *his* improvement in "High Churchmanship." He frequently speaks of the *necessity* and importance of Episcopacy, and of his own superior advantages in having had *episcopal* ordination. It would seem from the following extract, that after all, the Greek Church is not as *heretical* as some have supposed.

"The sin of departure from primitive truth and purity does not attach to the present generation of eastern Christians, but to those who have long since passed away. Those who are now upon the stage sin, only so far as they knowingly retain what is contrary to sound doctrine; and of this the mass of them are ignorant. In admitting, however, that they are corrupt, I ought to add, that our own opinions with regard to the extent of those corruptions are, I believe, exaggerated, or rather we do not sufficiently simplify the evil. So far as my own knowledge yet goes, I can perceive nothing in the eastern churches to which I could make exception, if their whole form of worship and rites were imbued with a spiritual life. The want of this, and not false doctrines, (as purgatory and transubstantiation, nor practices in themselves unchristian, as worshipping the host, in the Romish Church,) is the grand and sole corruption, so far as I now see. I may have occasion to change my opinion, and if I do I shall be free to say so. I give it as it is at present, and I sometimes ask myself, can we look with forbearance and pity upon men in our own land who go obstinately onward in the ways of sin while the truth is constantly set before their eyes: and shall we feel less compassion, or exercise less patience towards our Christian brethren of the east, who, if they do not exhibit the outward evidences of a divine life within, are less guilty than sinners among ourselves, since they have never been taught concerning that life, nor have the word of GOD in languages which they can read, nor even hear it preached? Oh, that our hearts might melt with love for the souls of men, and that we might be so deeply humbled for our own misimprovement of the blessings which we enjoy, as to learn to compassionate and forbear towards those who are less advanced than ourselves, and because they do not possess our privileges."

I have no doubt, Mr. Editor, all this is strictly true. If so, in what apitude does the Rev. Mr. S., stand before the Church? He has left his own native state of Maine, where there is the greatest destitution *both* of "forms of worship," and "spiritual life." He is residing at great expense to the Church in a most expensive capital: The cost of his support would sustain four missionaries in his own state. He is spending his time, in doing what? In endeavoring to produce what he thinks will be a reform in the *Greek Church:* while he has turned his back upon the thousands and thousands *of his own countrymen,* who are destitute of the knowledge of CHRIST, the sacraments of his Church, and who are a prey to the very worst of heresies and schisms. After the statement which he has made, will he pretend to say, that the members of the Greek Church are "less advanced" in Christian knowledge and virtue than the destitute and almost unchristian borderers of the state of Maine? We would fervently join in the supplication, "Oh that our hearts might melt with love for the souls of men!" and we will add, Oh! that our brother may see his great error in neglecting the souls of men here, in his native country; that he may "have occasion to change his opinion," and that he may see how greatly he errs in neglecting evident, palpable duty, for foreign missionary, and at best but doubtful, projects!

F. M.

THE CHURCHMAN.

SATURDAY, APRIL 3, 1841.

CORRESPONDENCE BETWEEN THE RT. REV. BISHOP DOANE *of New Jersey, and the* REV. H. A. BOARDMAN *of Philadelphia, on the alleged Popish character of the Oxford Tracts.* Philadelphia: Hooker & Agnew. 1841.

In his reply to Bishop Doane, Mr. Boardman has seen fit to animadvert on our editorial labors; and to repel his attack on the Churchman, is the *sole* object of the present article.

Speaking of Bishop M'Ilvaine's work on "Oxford Divinity," he says, (p. 52,) "that work which the editor of the Churchman, in his paper of last week, characterizes (in the same breath in which he confesses he has never read it) with so much classic grace and with such profound deference towards an eminent prelate of his own Church, as the 'Romance of Gambier.'"

We should indeed deserve to be censured if we had applied this term to a book which we had never read. But the fact is *not* such as Mr. Boardman has stated, and the Presbyterian after him has repeated. In the Gambier Observer an extract was made from Bishop M'Ilvaine's work, a part of which extract gave what we believed to be a fanciful and historically inaccurate account of a supposed departure which had been made in the Church of England from the true sense of her Articles and Homilies, chiefly by means of Archbishop Laud and Bishop Bull, and under an impulse received from two foreign and Socinianizing divines, Episcopius and Grotius. The paragraph which contained this specific and isolated, and (as we believe) fanciful, inaccurate and most injurious statement, we quoted from the Gambier Observer, and pronounced a mere piece of romance; remarking at the same time, that *we had never read* Bishop M'Ilvaine's book.—To *that paragraph alone* the whole of the editorial article (and consequently the heading prefixed to it) referred.

That Mr. Boardman should blame our language as wanting in classic grace and deference for a bishop of our Church, is with us no matter of complaint. Our articles are public property, and he may condemn their sentiments and language to his heart's content, (so he speak the truth,) without giving us either just or actual occasion of offence. And yet as we have pen in hand, we are fain to ask by what canon of taste the word *romance* is adjudged less graceful than *Popery?* Or why it is less deferential to apply the former term once, and with reason, to an extract from the published work of one author, than to apply the latter term habitually and without reason to the works of many of the most eminent divines of the Church? Mr. Boardman may be right; but if so, we doubt whether he or the Gambier Observer is quite the man to pull the mote from our eye.

At page 74 of his pamphlet, having quoted from Mr. Alexander Knox the remark in reference to transubstantiation, "*I am ready to think this will prove our last remaining barrier to coalescence;* i.e., with Roman Catholics; Mr. Boardman adds in a note:

"I hope the editor of the Churchman had no reference to this passage when he contended, in his late controversy with the Catholic Herald, that the dogma of transubstantiation in its true and primitive import, had been abandoned by nearly all the Roman Catholics of the present day? The Romanist officiously called for his 'proofs'—a call that has been found, it is apprehended, a little embarrassing."

We certainly had no reference to the passage from Mr. Knox, and as little did we mean to convey the impression which Mr. Boardman has thought it not unworthy of himself to insinuate into his readers' minds, that a union of the Church of Rome and the Protestant Episcopal Church (either in England or this country) is desirable or possible. On the contrary, we think that any divine of our Church who could seriously entertain or propose such a scheme, would be as little removed from a madman, as the man who whispers surmises which he can never substantiate, is himself removed from a gossip. And though it does not come within our design to defend Mr. Knox, yet if Mr. Boardman will turn to the Wilberforce Correspondence, vol. 2, p. 219, he will find it to be Mr. Knox's opinion, "that of all possible projects which could be devised by the wayward will of man, that of such a reunion is the wildest and most pernicious." The two passages are not necessarly in contradiction because a clergyman in the Presbyterian Church does not at once perceive their agreement.*

Mr. Boardman gives no reference to the Churchman in this instance for the language which he ascribes to us. A reference to the article would probably show that its design was to expose the artifice of modern Romanists in endeavoring to cajole the world into the belief that the doctrine of the Real Presence was a distinguishing doctrine of their Church, when in fact transubstantiation, nor it only, but transubstantiation under anathema, is on this subject their true and necessary distinction. That on this and kindred subjects Romanists from the time of Bossuet have materially changed the ground which they occupied at the time of the Reformation, and have approximated to Protestant doctrine, is notorious, and what we might have said, and probably have said. But this change of tactics on the part of their priests, and of sentiment on the part of their members, however much it might favor Mr. Knox's hope of a coalescence of the members of the Churches of Rome and England on the doctrinal basis of the latter, does not furnish a shadow of reason for Mr. Boardman's preposterous insinuation that we could ever dream of a union of the Churches. Union with Rome! Rome, that has proclaimed herself infallible; that resolves faith into her own word, and thus like a maniac cuts herself off from all community of reason and scripture with the rest of the Christian Church; that courts controversy only in guile, knowing that she will not, and cannot if she would, abide by the Scripture and antiquity, to which she hypocritically appeals; Rome, that like the infatuated Sanhedrim of the Jewish nation, takes the promises of GOD in an *absolute* and not in their *conditional* sense, and instead of seeking the favor of GOD by obedience to the truth, madly boasts that she *is* in favor with GOD, and *therefore* must speak the truth; Rome, who long since bound all her own corruptions around her with that fatal chain of *absolute indefectibility* which Mr. Boardman's masters stole too late from her forge; Rome, that has made a metaphysical opinion about the *mode* of the Real Presence, (and a thousand other things just as wild,) to be an article of faith, and pronounced an anathema (which she can never recall) upon all who do not receive it as an article of faith; i. e., upon the whole primitive Church, that never heard of the dogma; on the whole Greek Church, and the whole Latin Church, (before the Council of Lateran,) which have never made it an article of faith, and on the English and all reformed Churches which have explicitly disavowed it! Union with Rome, who *cannot* offer any other term to the rest of Christendom than that of unqualified submission to her own law, and that has left herself no alternative but supreme dominion, or absolute extinction! Such a scheme, good Mr. Boardman, it were madness for us to entertain, and not very considerate for you to impute to us.

At page 85, Mr. Boardman quotes from us the following paragraph, remarking, at the same time, "The Churchman, it is manifest, is quite up to the Oxford standard on the subject of Church power and apostolical succession."

"*None but the bishops can unite us to the Father* in the way of CHRIST's appointment, and these bishops must be such as receive their mission from the first commissioned apostles; wherever such bishops are found dispensing the faith and sacraments of CHRIST, there is a true Church: unsound it may be, like the Church of Rome, but still a true or real Church, as a sick or diseased man, though unsound, is still a real or true man."

If Mr. Boardman thinks this to be "Popish," what does he think of the sentences following? The quotations will speak for themselves without the aid of his ominous italics.

"The visible Church * * * is the kingdom of the LORD JESUS CHRIST, the house and family of GOD, out of which there is no ordinary possibility of salvation.

"Unto this Catholic visible Church CHRIST hath given the ministry, oracles, and ordinances of GOD, for the gathering and perfecting of the saints in this life to the end of the world: and doth by his own presence and Spirit, according to his promise, make them effectual thereunto."

Pres. Confession of Faith, ch. xxvi. sec. 2 and 3.

"To these officers [Church officers] the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by the word and censures; and to open it unto penitent sinners, by the ministry of the Gospel and by absolution from censures, as occasion shall require."

Ibid. chap. xxx. sec. 2.

"Baptism is a sacrament of the New Testament, ordained by JESUS CHRIST, * * for the solemn admission of the party baptized into the visible Church."

Ibid. chap. xxviii. sect. 1.

"There be only two sacraments, * * * neither of which may be dispensed by any, but by a minister of the word lawfully ordained."

Ibid. chap. xxvii. sec. 4.

"Our blessed LORD, at first, collected his Church out of different nations, and formed it into one body by the mission of men endued with miraculous gifts, which have long since ceased.

"The ordinary and perpetual officers in the Church are bishops or pastors," &c.

Pres. Form of Government, chap. 2.

No ordinary possibility of salvation out of the Catholic visible Church; no admission into this Church but by baptism; no baptism but by ministers lawfully ordained; none lawfully ordained but bishops or pastors who, as the ordinary and *perpetual* officers of the Church, have succeeded to the apostles, who received their "mission" from CHRIST himself. And these perpetual bishops, thus succeeding to the apostles, have power to retain and remit sins and to open and shut the kingdom of GOD agreeably to CHRIST's appointment. So says the Presbyterian Church. Is not this too, "quite up to the Oxford standard on the subject of Church power and the apostolical succession?" Mr. Boardman and the scores of sapient editors of the "religious" press, who are making the land reverberate with similar echoes, will suffer us to remind them, that in their gibes at Church power and apostolical succession, they are disseminating INFIDELITY. All professedly Christian societies exercise Church power, and believe in the apostles' creed, or at least in the Holy Scriptures; and if they do not contend that this power and this doctrine originated with our blessed LORD, and that their continuance and transmission from the apostles' time to the present, have been attested by a perpetual succession of witnesses, then they must admit that they have had some later or some other origin; and such an admission is naked Deism. As a Pyesbyterian minister, it behooves Mr. Boardman to limit his charge of "Popery" against us to the single point of imparity in the ministry; for if he extends the word "Popery" so as to embrace in it "Church power and the apostolical succession," a brief conversation with an infidel may convince him that he cannot drown us without going to the bottom himself. It were a want of charity to suppose that Mr. Boardman and his companions feel themselves to be sinking, and would be glad to pull others after them; but yet we do see some phenomena which can only be explained by the old adage, "misery loves company."

Having informed his readers that the Churchman "is quite up to the Oxford standard, on the subject of Church power and the apostolical succession," Mr. Boardman adds:

"It is equally explicit respecting the real presence; and even subscribes to the doctrine that 'the elements are *converted* into the very body and very blood of the Redeemer.' In November, 1839, several queries were propounded to the editor by 'Warburton,' in relation to the sentiments taught in the Oxford Tracts. In answer to the first question, he says, 'We reply without hesitation, that the Tracts teach not only the virtual, but the real and substantial presence of CHRIST in the sacrament. In saying this, however, we wish to say as distinctly, that they totally discard the dogma of transubstantiation as propounded by the Council of Trent: nor, so far as we have seen, do they give the least countenance to any refined modification of that doctrine. And whereas Warburton supposes that if they deny transubstantiation, as commonly understood, they yet teach the change of the elements into what he calls a *tertium quid,* we desire to add our belief that he does them great injustice in imputing to them any such folly or irreverence. On the contrary, they, in some places, *teach distinctly the conversion of the elements into the very body and very blood of the Redeemer.'* He subsequently adds, 'to the doctrine of the real presence as stated in our answer to Warburton's first query, *we cordially accede.*'"

* The reader may not be displeased to compare Mr. Boardman's quotation from Mr. Knox with Mr. Knox's own words. Referring to the recommendation of the Tract writers that, from the motive of reverence, "we should put into the back ground the controversy about the Holy Eucharist," Mr. Boardman remarks: "One is ready to suspect that there must be some other motive than the one assigned, for wishing to arrest the controversy about transubstantiation. I offer no conjecture as to what it is; but there is a sentence or two in Knox and Jebb's correspondence, (a work which contains not merely the 'germs' of this system, but, in some particulars, a fuller development of it than we have *yet* been favored with in the Tracts,) which I beg leave to quote on this point: "Deep measures (says Mr. Knox) have been taken for making our *re union* (the Church of England and the Roman Catholic Church) practicable in the fulness of time; but little less deep measures have also been taken for keeping it off until that time should be 'fully come.' Such a measure I take to be the decree of the Council of Lateran in the year (I think) 1215, under Innocent III. Until then the actual tenet of transubstantiation had not been enjoined, and the believer in the real presence was equally catholic, whether he did, or did not, suppose a change in the substance of the elements. * * * * *I am ready to think this will prove our last remaining barrier to coalescence.'*"

To take in the true sense of Mr. Knox, the reader will please (observing by the way that *re-union* is not italicised by Mr. Knox) to resume the quotation at the word "elements," and proceed with Mr. Knox as follows: "Accordingly our Church is undeniably catholic, according to the catholicity which preceded that period; but what was then, for the first time, pronounced, we resist, and must resist. I am ready to think this will prove our last remaining barrier to coalescence. Had Archbishop Wake known as much as I happen by this time to know, of the differences between us and the Church of Rome, he would not have written a second letter on the subject. He would have seen, at once, that the project was as unfeasible, rebus sic stantibus, as a camel going through the eye of a needle."

We beg leave to make another quotation from the standards of that Church, which counts the "Pastor of the Walnut street Presbyterian Church" to be a true and valid "bishop," and a lawful successor of the apostles, invested with power to retain and remit sins, and to shut and close the kingdom of heaven upon earth; and lest the words may escape his optics, we will consent for once to match his italics with capitals.

In the Confession of Faith, chap. xxix. sect. 7, he may read:

"Worthy receivers, outwardly partaking of the visible elements in this sacrament, do then also inwardly by faith, REALLY and INDEED * * * receive and feed upon CHRIST crucified, and all benefits of his death; the BODY and BLOOD of CHRIST being then * * as REALLY * * PRESENT to the faith of believers IN THAT ORDINANCE, as the elements themselves are to the outward senses."

On the subject of the real presence, then, the Presbyterian Church "is quite up to the Oxford standard." For the rest it is sad to find the "Lecturer on Romanism" needing to be informed that the conversion of the elements is a doctrine in which the whole Catholic Church, Eastern and Western, Russian and Roman, in England and Scotland, Lutheran and Reformed, and even the Presbyterian Church in Europe and America, are all united. All acknowledge the mystery: modern Rome alone has presumed to explain it, erecting *her* explanation into an article of faith. How must it rejoice her emissaries to see such antagonists as Mr. Boardman (in truth her strongest allies) propagating the delusion that *her explanation* of the *mode* of the conversion is identical with the *fact!* Mr. Boardman's own standards affirm that "the outward elements" in the sacrament, after being "duly set apart," are "TRULY CALLED," and therefore *are,* "the body and blood of CHRIST;" explaining themselves almost in the words of Archbishop Plato of the Greek Church, (see Palmer on the Church, vol. 1, p. 212,) to mean not a *physical* or carnal but a *sacramental* or mystic change. This is the doctrine which the Roman proselyters of our day craftily, and Mr. Boardman blindly, confound with that physical and carnal change defined in the Council of Trent, and on the truth of which Rome has staked her existence. As if the two were one and the same! Or as if GOD had no mystery which man could not explain!

Mr. Boardman taxes us with "Popery," for sustaining the Tracts for the Times in their doctrine of the Eucharist. But what says Bishop Kenrick, the Roman coadjutor Bishop of Philadelphia? In his learned "Theologia Dogmatica," vol. iii. p. 185, he quotes from the identical tract which Mr. Boardman fancies to be a storehouse of "Popery," "It is far above philosophy and human reason, that CHRIST from heaven (where alone He is locally) should reach down to us *the divine virtue of his flesh* so that we are made one body with him," and then exclaims, "En quo desinunt tot de *reali* presentia dicta!" Poor Oxford divines! Geneva stoutly declares that you are in league with the Pope, and Rome is as positive that you have fellowship with Socinus! Between whom are ye crucified?

Mr. Boardman also accuses us of "Popery" because we have expressed an agreement, on the whole, with the Tracts for the Times, "on the fundamental doctrines of justification, regeneration, the nature and desert of sin, and their affiliated points, together with the opus operatum efficacy of Baptism." We can assure Mr. Boardman, however, that (saving an implied limitation to which we shall presently advert) we desire no stronger language than the following in which to express the efficacy of baptism.

"Baptism is a sacrament of the New Testament, ordained by JESUS CHRIST not only for the solemn admission of the party baptized into the visible Church, but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into CHRIST, of regeneration, of remission of sins, and of his giving up unto GOD through JESUS CHRIST, to walk in newness of life."

Pres. Confession of Faith, chap. xxviii. sec. 1.

The Presbyterian Church teaches that the gifts of which baptism is the sign and seal, are "really exhibited and conferred by the HOLY GHOST to such [only] as that grace belongeth unto, according to the counsel of GOD's will;" and then conferred absolutely and irreversibly, so as to put their subjects, while in this life, beyond the possibility of defection. We on the other hand believe that these same gifts are really bestowed in baptism on all baptized persons, yet not so as to put them beyond the possibility of defection in this world, and consequent everlasting perdition in the world to come; but always *on condition* of their "giving themselves up to GOD through JESUS CHRIST, to walk in newness of life," and persevering to the end in the holy vocation wherewith they are called. A man in Mr. Boardman's position may see (what some dyspeptics among us who feed on Calvinism without strength to digest it, cannot see) that this is all the difference; a great difference, we confess, but not such as to justify the charge of "Popery," unless the Wetminster Confession be the sole standard of Protestantism.*

Mr. Boardman also taxes us with a willingness to adopt as our rule of faith, the Scriptures interpreted by catholic tradition. To this we plead guilty; and leave him to settle his endless wranglings with Anabaptists, Quakers, and Socinians, by Scripture without the aid of catholic tradition, in the best way he can. But how the Romanists are to gain any thing by this, whose peculiarities *are not found in Scripture at all,* it might puzzle a wiser than Mr. Boardman to say. If he is really the enemy to "Popery" that he professes to be, he ought to be thankful that there are men who *can* take the ground that the Scriptures, as understood and interpreted by the whole Catholic Church, give no shadow of countenance to the peculiarities of Rome; and who can prove her pretended claim of apostolical tradition to be wanting in all those links which are needed to connect the second council of Nice with the time of the apostles.

The New York Observer terms Mr. Boardman a "young pastor." We should think as much from his performance. He prints a lecture on "Romanism," in which he gratuitously asserts that "a large and learned body of the clergy" of a Protestant Church, had themselves "returned to some of the worst errors of Popery;" and when called on for proof of the assertion by those who deemed it no better than a calumny, he reiterates without proving the oft uttered and oft refuted accusations of others, and wastes his strength in a fresh assault, not on Romanists, nor yet merely on his brother Protestants, but in a great measure, on his own Church, some of the essential doctrines of which he has confounded with "Popery." If Mr. Boardman be indeed "the young pastor" which the New York Observer represents him to be, and ingenuous as young, he may yet retrieve his first indiscretion, and by a patient study of the subject, bring to maturity the fruits of which the energy, fecundity, and promptitude of his letter to Bishop Doane are a promise. We hope for his own sake, and for the sake of our common cause, which will soon require us as Protestants to husband all our strength, he will do this, and not suffer himself to be of the number of those young theologues who are compelled to turn back on their journey and "tarry at Jericho 'till their beards grow."

* Although we have studiously confined ourselves to the points on which Mr. Boardman has sought to implicate *us* in his charge of Popery, yet it may not be amiss in this connexion to remark, that "venial sins" are those which are consistent with, and "mortal sins" are those which put us out of a state of grace. Mr. Boardman will at once see from the definition, that the distinction (which he consistently enough with the Westminster Confession considers "one of the worst errors of Popery") *must* find a place in every system of theology which admits the possibility of defection from grace in this life. If he has any doubt of this, let him consult the trembling note appended to Bishop M'Ilvaine's Charge on Justification, (p. 143, line 4th from the bottom,) where he will find an *if* which a decided and consistent Calvinist would have scouted.

The continuation of the remarks on the American Bible Society is deferred to our next.

SUTTON ON THE SACRAMENT.—The Messrs. Appleton have brought out a beautiful reprint of this inestimable book, in the same style with Wilson's Sacra Privata.

We are obliged to the Messrs. Appleton for a copy of Taylor's Natural History of Society, a work, in two volumes, which they have just published.

PAMPHLETS, REPORTS, SERMONS, &C.

We have suffered a pile of pamphlets to accumulate on our hands, until it requires no small amount of courage to attempt the very brief notice of each, which we must now be content to give.

Last come and first served, (the only inversion of justice of which we mean to be guilty,) is, "The Church of England and in America compared," a pamphlet of 74 pages, forming also an article in the April number of the New York Review; of which it may be no satisfaction to the author to hear, though it is gratifying to us to say, that its views respecting endowments and the relation between Church and State, have our entire and cordial assent. They are precisely those, in our judgment, which the Church and the country need, and especially need at this moment. "The bush that burned with fire," is the last sermon from the prolific pen of Bishop Doane, preached at the consecration of St. John's Church, Elizabethtown, of which we have been pleased to see a friendly, and not more friendly than just, notice from the Editor of the New York American, who will accept our especial thanks for directing public attention to Bishop Doane's correction of Mr. Bancroft. The Rev. J. Thomas Wheat, rector of Christ Church, Nashville, has sent us a sermon on "the Character and Example of St. John the Baptist," which we have read with pleasure. "The duty of combining religious instruction with every system of education," is strongly enforced by the Rev. John Thomas Young, whose sermon received, as it deserved, the commendation of Bishop Gadsden, and a large number of the leading clergy and laity of his diocese, at whose request it was published. The "third annual circular of the Astoria Female institute," is a new proof of the flourishing state of that excellent institution, as is also "Le Lis Blanc," a monthly journal, sustained by the young ladies of the school, in a style comporting with its title. The "Catalogue of the Officers, &c., of the General Theological Seminary," has already attained a kind of notoriety which will excuse us for mentioning in favorable contrast with it, (as far as typography is concerned,) the "Catalogue, &c., of the Theological Seminary in the Diocese of Virginia." "The Fourth Annual Report of the Trustees and Superintendent of the Institution for the Instruction of the Blind in the State of Ohio," informs us that thirty-six pupils, under an efficient superintendent, and aided by the bounty of the State, are making such proficiency in reading, writing, music, &c., as goes far to compensate for their mournful deprivation of sight. The twenty-second Annual Report of the New York Institution for the Deaf and Dumb, reports one hundred and fifty two pupils, and a state of prosperity in respect to the finances, instruction and general management of this noble institution, in a high degree gratifying to the friends of humanity. By the by, the writer in the New York Review might have referred to this and such like institutions, as a powerful corroborative, and illustration of the principles which he advocates. The "Twenty-ninth Annual Report of the Trustees of the Society of the Protestant Episcopal Church for the Advancement of Christianity in Pennsylvania," is so sound, well written, and altogether valuable, that we must give it to our readers entire as soon as the press of other matter will allow. "The American National Preacher," for January 1841, gives us two sermons, one on the theory, and the other in vindication of REVIVALS, by the Rev. Albert Barnes; of which we can only say that the system which they advocate (whatever be its theory and vindication) reminds us of the foaming surge furiously dashing its billows on the shore and as surely receding, and leaving the beholder in great doubt whether the tide is on the ebb or flow. "Man, with his ability through the atonement to render himself acceptable to GOD: with advice as to the means of accomplishing it, by JAMES SMITH Esq." is the production of an inquisitive and intelligent layman, who, like many others, has been lost in the Calvinistic theology and cannot see his way out of the fog. The "History and Doctrine of the Millennium, by Henry Dana Ward," is a pamphlet of seventy-four pages, which we confess we have not yet had the courage to attack. Mr. Cuming's sermon on "Forms not Promotive of Formality," is for sale at Swords & Stanford's; and as the proceeds are to go towards rebuilding the Church at Ann Arbor, lately destroyed by fire, this, as well as the usefulness of the discourse, is a good reason for buying it. "The Aged Victor," is a merited tribute to the memory of the late worthy and Rev. Dr. Stebbins, by the Rev. Robert B. Van Kleeck, rector of St. Paul's Church, Troy. "Peace for the Troubled Mind," a sermon preached in St. Paul's Church, Owego, Tioga county, by the Rev. I. Swart, officiating minister of the Church, is an instance of the difficulties which our younger clergy have to encounter in our distant parishes, and which require of them a degree of prudence and discretion which is not always found in their elders. "Christian Education, a Pastoral Letter to the Members and Friends of the Episcopal Church in the Diocese of Tennessee," by its worthy bishop, Dr. Otey, (a name never to be mentioned by a Churchman but with respect and gratitude,) is noticed in this connection with the intention of letting our readers know more of it at another time. A lecture of the Rev. Dr. Wyatt of Baltimore, "introductory to the course delivered before the Library Association of the Mechanical Fire Company," of that city, is a highly intellectual attempt to point out the constituents of true moral greatness and one of the many gratifying proofs of the solicitude which our clergy feel to lead their countrymen to combine their patriotism and national enthusiasm with the immutable principles of Christian truth.

We have now an unpleasant duty to perform, and have therefore reserved it to the last. It is to notice "A Sermon preached at Christ Church, Hartford, on the evening of the Fourth Sunday after Epiphany, January 31, 1841, by George Burgess, A. M., rector of Christ Church," of which we cannot speak in such terms as our regard for the church and its excellent rector would incline us to use. Mr. Burgess has, as it seems to us, misapprehended the meaning of his text, which is taken from the first chapter of the Philippians, and concludes with the verse "What then? Notwithstanding, every way, whether in pretence or in truth, CHRIST is preached; and I therein do rejoice, yea, and will rejoice;" and in connexion with this misapprehension (whether in the way of cause or effect it may not be safe to say) he has been led to defend the position, paradoxical in itself and (as it seems to us) remotely subversive of Christian truth; which makes it our duty to rejoice "that CHRIST should be preached, even amidst errors." "They were errors in doctrine," says Mr. Burgess, referring to the occasion of the

text, "and errors in spirit, or both. What then? Notwithstanding, he, [the apostle,] rejoiced that CHRIST was preached, in pretence or in truth, in whole or in part." And that there may be no mistake as to the nature of the errors, the preacher remarks: "It seems to me, that somewhat mingling their Jewish errors with the Gospel, and thus depriving it of its simple pureness in which he had preached it, they felt a certain triumph which they knew must add to his affliction." The errors were "Jewish errors," subversive of the foundation.

Mr. Burgess cannot be surprised, and we hope will not be hurt, if we express our dissent from the view which he has taken. "Truth in this text," we use the words of a learned commentator in Poole's Synopsis, as giving the view which we are inclined to adopt "is opposed not to false doctrine, (as if the blessed apostle did not care whether the doctrine preached in the name of Christ were true or false,) but to bad intention in the preacher. In *this*, says the apostle, I rejoice; *viz.*, in the thing done, not in the manner of doing it; in the very preaching of CHRIST, not in the perverse intention of the preachers; in the good issue of even wicked counsels. In this I *rejoice;* for although the preacher may be a bad man, and have a bad motive, yet the doctrine itself is good, and by it the cause of the Gospel is promoted. *Yea, and will rejoice;* shall always have matter of joy; and hence we see it is better to have a mercenary pastor than none."

Mr. Burgess's opinion that the preaching of CHRIST, even amidst errors, is matter of rejoicing, we are willing to adopt under certain modifications, and to a very limited extent, though we do not think that even in this form it is at all justifiable by his text. The preaching of ministers who are in the Church of CHRIST, and who preach the faith of CHRIST, and yet mingle their preaching with private errors *which do not affect the foundation*, may be matter of rejoicing. But to rejoice at the preaching of those who preach without being sent, who are perpetuating needless and wanton schisms, and even disseminating the rankest heresies, because they have (as have even Deists) some of the elements of truth in the midst of their errors, is what we cannot in conscience commend; and what we hope Mr. Burgess himself would not sanction, although such seems to us to be the obvious tendency of his sermon.

The Rev. Jasper Adams, D. D., having removed from this diocese to that of South Carolina, with a letter of dismission, and been there received, has changed accordingly his canonical residence.

We take the following from the Chronicle of the Church:

New London, January 18, 1841.

Rev. and dear Sir,—I have lately met with a curious pamphlet, which I think must be rare; as, although prepared by a rector of this parish, and printed in this place, where I was born and bred, and have for six years ministered, I was not aware of its existence, till a few weeks since. Its title page runs thus: "The Common office, or order for the Administrations of the Holy Eucharist or Supper of the Lord: with private devotions. Recommended to the Episcopal congregations in Connecticut, by the Right Reverend Bishop Seabury. New London: printed by T. Green, 1786." The service set forth in it, differs considerably both in matter and arrangement from our own Communion Service, and from that of the Church of England. Nor is it,—as I believe; for I have never seen them,—the Communion Office of the first Prayer-book of Edward VI., or of the Scotch Church, though in some interesting particulars it agrees with them. The prayer of consecration is as in our present book, saving that in one place it varies so as to express more explicitly the doctrine of the Real Presence. The words to be used in delivering the elements, are the first of the two sentences only, which are now prescribed. In this particular this service corresponds with King Edward's book. The Prayer for the Church militant,—by the way, the word militant is omitted in the Rubric,—does not stand at the beginning of the service, but after the prayer of consecration; as does also the Lord's prayer, the exhortation beginning "Ye who do truly," &c., the confession, absolution and sentences following, and the prayer, "We do not presume," &c., called in this formulary, a collect of humble access. The bishop's communion office has a variety of these peculiarities which I have not room to mention. From its date, it appears to have been set forth three years before the adoption of our present Prayer-book, while Connecticut was independent of the Church in the new states, and at a time when Bishop S. thought himself at liberty to fall back upon the primitive right of a bishop, to give directions for public worship in his diocese. An aged communicant informs me, that it was used by him in this parish for several years. Several interesting questions naturally arise upon it. In these things which are peculiar to it: was it the bishop's own composition? If not, whence was it borrowed? How extensively was it ever adopted? Perhaps some of the older clergy can answer them, particularly the last. Perhaps the consideration of this particular of our ecclesiastical antiquities may fill a useful place in the Chronicle. If you think so, you are at liberty to print this communication, or to notice the matter in any other way that you may prefer. H.

The Editor adds,

In answer to the above inquiries, we are now able to state, that the *order* of the Liturgy is precisely that of St. James, and the *substance* that of Edward VI., though differing in much of its phraseology; and being in many parts of it shorter. In one important point, however, Bishop Seabury's Liturgy differs from both the others mentioned; it has no commemoration of the faithful departed, in the same sense as used in those Liturgies. The other question, How extensively was this used? we should be glad to have some of the older clergy answer, if they are able to do so.

NEW AGENT FOR THE CHURCHMAN.

Samuel R. Slack, East Cambridge, Mass.

SUNDAY SCHOOL ANNIVERSARY.

We are requested to state, that the 17th Hymn is appointed to be sung at the Sunday school Anniversary, on Thursday in Easter week.—Tune, *Arlington.*

Bishop Onderdonk requests that those Deacons of this Diocese who expect to apply for Priests' Orders during the ensuing season, will give him immediate notice thereof.

He also requests that he may be informed what consecrations of churches will be expected, and of the times, severally, at which it is supposed they will be ready.

TO CORRESPONDENTS.

"D," "J. C.," "W. R. T.," "Anna," "An Insured Churchman," and "M. N.," are received.

"Mary" in our next.

"A Maryland Churchman" at our earliest convenience.

"Scenes in a Vestry," and Messrs. Raynor's new edition of the Prayer Book shall be noticed soon.

δ will see that *this* signature is retained. The reason is, that we cannot decipher his character. He will oblige us by being more explicit.

☞ Bishop Onderdonk's next Lecture to Candidates for Orders, and Young Men expecting to become Candidates, will be delivered in Christ Church, to-morrow evening, 4th inst. Service to commence at half past 7 o'clock.

INTELLIGENCE.

Missionary Notices (Domestic.)—The Rev. F. C. Putnam has been appointed missionary, and recognized as the missionary at Bangor, Maine.

The Rev. Wm. Douglass, missionary, has been transferred from the station at Alton, Ill., to that at Tremont and vicinity in the same state.

The Rev. L. P. W. Balch, has been elected a member of the Domestic Committee in place of the Rev. Wm. Richmond, resigned.

Spirit of Missions.

Duck Creek.—The Domestic Committee again make known their desire to procure the services of a teacher for the Oneidas at Duck Creek, Wisconsin; one who has the ministry of the Church in view.—*Ib.*

Western Indians.—The Rev. Solomon Davis is expected to set out about the 20th of the present month on his visit of exploration to the Indian country, west of the Mississippi.—*Ib.*

The Annual Meeting of the Board of Missions is appointed to be held in St. James' Church, Philadelphia, June 16. The preacher on the occasion is the Rt. Rev. S. Elliott, D. D., Bishop of Georgia. A missionary meeting is to be held on the second evening of the session of the Board.—*Ib.*

On the morning of Sunday, the 21st March, Bishop Onderdonk, of Pa., confirmed eleven persons in St. Stephen's Church, and in the evening twenty-six in St. Paul's Church.

Banner of the Cross.

Confirmation.—Bishop De Lancey visited Trinity Church, Seneca Falls, on Sunday, the 14th inst., on which occasion he preached both morning and afternoon. In the afternoon he confirmed *seventeen* persons. Prayers were read by the Rev. Mr. Wheeler, of Waterloo, and the preface in the confirmation office by Rev. Mr. Ackly, the minister of the parish.—Very large congregations attended these services.

In the evening of the same day the bishop preached in the Presbyterian House, Cayuga Bridge, and baptized two adults, and subsequently four children.

Ordination.—On Sunday morning, March 7th, in St. Paul's Church, Centreville, (Md.,) Bishop Whittingham preached and admitted the Rev. F. W. Boyd, and the Rev. Henry Brown, deacons, to the holy order of priests. Morning prayers were read by the Rev. Clement F. Jones. The candidates were presented by the Rev. Henry Mason, D. D., who also assisted the bishop in the Holy Communion. The above named Presbyters united with the bishop in the imposition of hands.

In the evening the bishop preached again, to a very attentive congregation. He was assisted in the services by the Rev. Dr. Mason and the Rev. Mr. Boyd.

On Monday the bishop again preached, and administered the confirmation to *eight* persons. Morning prayers were read by the Rev. Mr. Boyd, assisted in the lessons by the Rev. Mr. Jones. The preface in the confirmation office was read by the rector, the Rev. Mr. Brown, who assisted the bishop in the Holy Communion. The Rev. Dr. Mason was also present. —*Episcopal Recorder.*

Charity,—"I fear," said a country pastor to his flock, "when I told you in my last charity sermon that philanthropy was the love of our species, you must have understood me to say *specie*, which may account for the smallness of your contribution! You will prove, I hope, in your present contribution, that you are no longer laboring under the same mistake."

Church at Derby Line, Vt.—The following account of the establishment of a Church in the above place, is a strong evidence that our Church has only to be known to be appreciated, and is great encouragement to those of our clergy who are willing to go into waste places and *work*, for they will be sure of their reward:

"At that village, which lies on the border of Lower Canada, I had the pleasure of beholding a new parish which had been organized by the Rev. N. W. Camp, within nine months, with an uncommon prospect of usefulness, under the name of St. John's Church, Derby Line. They had erected a very chaste and commodious edifice accurately suited to our worship, had obtained an organ of sufficient compass and power, and had all things ready for the solemn act of consecration. The congregation and vestrymen were composed, in nearly equal proportions, of the inhabitants on both sides of the line, and two highly esteemed brethren of our beloved mother Church of England, the Rev. Messrs. Jackson and Reid, manifested their fraternal spirit by travelling a considerable distance to take part in the services of the day. Under these peculiarly interesting circumstances, on Sunday, the 26th of July, being the 6th Sunday after Trinity, I consecrated the building to the service of Almighty GOD, in regular form, the Rev. Messrs. Jackson and Reid, from Canada, and the Rev. Messrs. Obear and Camp, of our own diocese, assisting. I preached twice to a very crowded and attentive audience, and confirmed two persons."

The Rev. Mr. Camp states in his parochial report to the Convention, that when he entered upon his ministerial duties at Derby Line, the Church was unknown except to a very few individuals, and *they* never had the privilege of enjoying her services. By degrees, however, they became acquainted with her doctrine, discipline, and worship, and evinced their approbation by calling a clergyman, and adopting immediate measures for the erection of a house of prayer. During the greater part of the past year this gentleman has had a third service nearly every Sunday at the neighboring village of Derby Centre, and, as the consequence of his faithful ministrations, it is not surprising that there should be, as he says, "a spirit of inquiry and attention to the soul's salvation on the part of some who a few months since 'cared for none of these things.'"—*Christian Witness.*

ITEMS FROM FOREIGN JOURNALS.

At the general meeting of the Society for Promoting Christian Knowledge, held in January last, a grant was made of £1000, or $4444, towards erecting the necessary buildings for the establishment of the Indo-British Missions at Bombay.

Mr. Alston of the Glasgow Society for the Blind, presented the society with a copy of the Bible with embossed letters for the use of the blind, in fifteen volumes.

Forty additional clergymen have been added to the list of Missionaries in the employ of the Venerable Society for Propagating the Gospel in Foreign Parts.

Influential persons in Prince Edward's Island have contributed largely towards erecting Churches and Parsonage Houses; the Society has offered to each of the three proposed Churches the sum of $666, and the further sum to each of the three additional clergymen required, of $532.

DIED,

At Flushing, on the 26th ult., after a short and severe illness, Mary Ann Boardman, eldest daughter of the Rev. J. F. Schroeder, D. D., in the 11th year of her age.

CALENDAR.

APRIL.

4. Sunday next before Easter.
5. Monday before Easter.
6. Tuesday before Easter.
7. Wednesday before Easter.
8. Thursday before Easter.
9. GOOD FRIDAY.
10. Easter-Even.
11. EASTER-DAY.
12. Monday in Easter Week.
13. Tuesday in Easter Week.
18. First Sunday after Easter.
25. Second Sunday after Easter, and St Mark the Evangelist.

MAY.

1. St. Philip and St. James, the Apostles.
2. Third Sunday after Easter.
9. Fourth Sunday after Easter.
16. Fifth Sunday after Easter, or Rogation Sunday.
17. }
18. } Rogation days.
19. }
20. THE ASCENSION OF OUR LORD JESUS CHRIST.
23. Sunday after Ascension Day.
30. Whitsunday.
31. Monday in Whitsun-Week.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York. Fifth Sunday in Lent, March 28, confirmed 44 in St. Bartholomew's Church.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW YORK AND BROOKLYN.

Sunday next before Easter, April 4, St. Mark's Church.

Second Sunday after Easter, and Festival of St. Mark the Evangelist, April 25, St. Ann's Church, *Brooklyn.*

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fourth Sunday after Easter, May 9, A. M. St. John's Church, *Troy;* 4 P. M. Lansingburgh, *Rensselaer county.* Tuesday, 11, Hoosick Falls. Friday, 14, Ticonderoga, *Essex county.*

Fifth Sunday after Easter, or Rogation Sunday, May 16, Glens Falls, *Warren county.* Tuesday, 18, Stillwater, *Saratoga county.* 19, Mechanicville. The Ascension of our Lord Jesus Christ, May 20, Milton. 21, Charlton. 22, West Charlton.

Sunday after Ascension, May 23, Port Jackson, *Montgomery county.* 24, Fonda. 25, Johnstown, *Fulton county.* Thursday, 27, Little Falls, *Herkimer county.* 28, Fairfield. 29, Norway.

Whitsunday, May 30, Herkimer. Tuesday in Whitsun-Week, June 1, Westford, *Otsego county,* Consecration A. M., Confirmation P. M. 2, Jacksonborough. Friday, 4, *Schenectady.*

Trinity Sunday, June 6, A. M. Trinity Church, *Albany;* 4 P. M. St. Luke's Chapel, West Troy, *Albany county.* St. Barnabas the Apostle, Friday, June 11, Astoria Female Institute, Astoria, *Queen's county.* 12, do.

First Sunday after Trinity, June 13, St. James' Church, *New York.*

Second Sunday after Trinity, June 20, Williamsburgh, *King's county.*

St. Peter the Apostle, Tuesday, June 29, Flushing, *Queen's county,* St. Ann's Hall. 30, do. July 1, St. Thomas' Hall. 2, do.

Fourth Sunday after Trinity, July 4, Richmond, *Richmond county.* Thursday, 8, St. Paul's College, College Point, *Queen's county.* 9, do.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 50 Great Jones.
Bayley. Rev Jas. Roosevelt, Harlem.
Berrian, D D, Rev William, 50 Varick.
Carder, Rev James D, 663 Broadway.
Cooke, Rev James W, 75 Beekman.
Eastburn, D D, Rev Manton, 5 Mercer.
Evans, Rev. Benj. 7 Third Avenue.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 50 East Broadway.
Hackley, Rev. C. W, 9 Eighth-street.
Haight, Rev Benjamin I, 3 Rutgers Place.
Hawks, D D, Rev Francis L, Flushing, L. I.
Henry, D. D. Rev Caleb S. Mercer, 2d door below 8th.
Higbee, Rev Edward Y, 159 Chambers.
Huddart, Rev R Townsend, Abingdon Square.
Jones, Rev Charles, Twenty-first street, between 2d and 3d Avenues.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N. 10 Carroll Place.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Ogilby, Rev. John D., Theological Seminary, Twentieth street.
Pardee, Rev. Isaac 453 Houston.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O. 28 Ann, or 150 Monroe.
Pound, Rev. Jesse, 26 Vandam.
Price, Rev Joseph Henry, 24 Bayard.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel. 365 Hudson.
Smedes, Rev. Aldert, 168 Duane.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D D, Rev Thomas H, 1 Rector.
Ten Broeck, Rev Anthony, 551 Fourth street, between Avenue C and D.
Traver, Rev. Albert D. 209 East Broadway.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev John A., 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D, Rev Jonathan M, 10 Hubert.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D, Rev John L, Court near Butler.
Carter. Rev. Lawson, 126 Henry.
Cutler, D D, Rev Benjamin C, 1 Sands street.
Goddard, Rev Kingston, Pacific, between Clinton and Henry.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H. 219 Washington street.
Messenger, Rev John F, Butler, 3 doors from Smith.
Page, Rev. William P. Warren street, near Court st.
Shimeall, Rev R. C. Washington Avenue.

NOTICES.

ST. PAUL'S CHAPEL.

On Sunday evening next, April 4th, in St. Paul's Chapel, a sermon will be preached and a collection made in aid of the funds of the *Young Men's Education and Missionary Society.* Service to commence at half past seven o'clock. The friends of missions generally, are respectfully invited to attend.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

A stated meeting of the Board of Managers will be held in the Sunday School Room of St. John's Chapel, on Monday evening the 5th inst., at half past 7 o'clock.

WM. A. DUNCAN, *Recording Secretary.*

April 2, 1841.

ACKNOWLEDGMENTS.

MISSIONARY AT LARGE.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

By the hands of two little misses, from "a friend to the City Mission," $10.

Further donations will be thankfully received, if left at the Tract Depository, 28 Ann street; Mr Sparks, office of the Churchman, 111 Nassau street, up stairs; Swords, Stanford & Co, 152 Broadway; or at the residence of the subscriber. B EVANS,

Missionary at Large, No 7 Third Avenue.

March 30, 1841.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donation for the poor:

By Swords, Stanford & Co, from a lady of St Paul's Church, $3.

☞ Any donations for the poor will be thankfully received. They may be left with Swords, Stanford & Co, 152 Broadway; J. A. Sparks, office of the Churchman, 111 Nassau street; at the Depository, 28 Ann street; or at the residence of the missionary. LOT JONES,

March 30, 1841. 192 Allen street

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 18th inst., has received the following contributions, viz.

By the hands of the Rev George Shelton, rector, from St James' ch, Newtown, L I, $12 50. By the hands of Mr Steele of Fort Snelling, from the Rev R F Cadle, collection at Fort Crawford, (Prairie Du Chien, Wisc, a missionary station,) on Christmas day, $44 50. By the hands of the Rev J W Diller, collection in St Stephen's ch, Middlebury, Vermont, $13 29. Anonymous, dated Carlisle, Jan 1, postmarked Philadelphia, March 21, $15. By the hands of the Rev Dr Croswell, part of offerings of Trinity Parish, New Haven, Con, for the church in New Albany, Indiana, $50. From the Rev Edward N Mead, for church at New Albany, $2. From Georgia, a family contribution for Domestic Missions, by the hands of Miss King, $43. By the hands of Edward S Wilkinson, Treasurer, semi annual contribution of St Paul's ch, Pawtucket, R I, one half for Foreign and the other half for Domestic Missions, $20. By the hands of the Rt Rev Bishop Mc Coskry, from a communicant on her deathbed, $6. Received from Rev J A McKenney—from Christ ch, Cambridge, Maryland, $14; from Mrs Etheldra Harris, Charles county, Maryland, for Domestic Missions, $5 62—$19 62. From the family mite box, $2 27. By the hands of the Rev James Craik, collection in St John's ch, Kanawha parish, Va, $7. By the hands of the Rev A Ten Broeck, rector, annual collection in the Church of the Nativity in the city of New York, for Domestic Miss department, $5 30. By the hands of the Rev N S Richardson, contribution of Christ ch, Watertown, Ct, $32 52. By the same hands, contribution of St Matthew's ch, East Plymouth, Ct, $8. By the hands of the Rev Henry Gregory, bequest of the late Marie Louise Powell, for Indian missions, 100; for domestic missions, 100—$200. By the hands of Mr John I Smith of Beaufort, S C, for domestic missions, $10. By the hands of Mr Frederick Sill, from the Female Missionary Society of Christ ch, Middletown, Fanny Johnson, Secretary, for the church at New Albany, Indiana, $5. From the Sunday school children of the same parish, for the same object, $4. From Charles Tomes, Esq, treasurer, quarterly payment of pledge of Young Men's Auxiliary Education and Missionary Society, for January, for Duck Creek mission, 62 50; for Tennessee, 62 50; for Missouri, 62 50—$187 50. Total receipts, $687 50.

JAMES SWORDS, Treasurer.

New York, 31st March, 1841.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums since last report:

From St James' ch, Newtown, L I, by the Rev George Shelton, rector, one half, $12 50. From St Paul's ch, Pawtucket, R I, by E S Wilkinson, Treasurer, one half, $20. From a member of St Matthew's ch, Jersey City, by the hands of Rev Dr Barry, $5. St Mark's ch, New York, by hands of the Rev Dr Anthon, rector, annual, $143. From Savannah African Missionary Society, through Mrs W H Stiles, Treasurer, for the Mission at Cape Palmas, $100. For "Foreign Missions," by hands of Rev Dr Milnor, $10. Young Men's Education and Missionary Society, by Charles Tomes, Esq, treasurer, quarterly contribution, $125. From Christ ch, Watertown, Ct, by Rev N S Richardson, for Africa, 7 71; for foreign missions, (general,) 34 77—$42 48. From Mr John I Smith, of Beaufort, S C, (general,) $10. Class in Sunday school of St Helena's ch, Beaufort, S C, for Africa, $5. Total, $472 98.

J SMYTH ROGERS, Treasurer.

New York, March 31st, 1841.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From R P Williams, St Louis, Missouri, donation, $2. From S B R, do, $2. From Mrs Hiram Hubbard, Champion, Jefferson county, annual, $1. From annual subscriber, $2. From J W, Esq, donation, $3. From Mr H Allen Wright, donation, $3. Cash, Mrs A H, $1. From Mrs L S Daubney, $2. From Wm H Beare, $1. Total, $17.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, agent.
At the Depository, 28 Ann street.

New York, March 31, 1841.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From Wm E Wilmerding, Esq, to constitute him a life member, $25. From Mrs M C Demick, donation, $2. From annual subscribers, $6. Cash, Mrs A H, donation, $1. Do, J C, donation, $5. Mrs L S Daubney, $4. Mr S M Hitchcock, $6. Mrs Harriet Wright, donation, $3. Rev Ebenezer Williams, Cold Spring, for books sold, $1 50. Total, $53 50.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
Or at the Depository, 28 Ann-street, by
THOMAS C. Butler, Agent.

New York, March 31, 1841.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums *since the 3d inst*, viz:

From annual subscribers, $15. From a lady, by the hands of J A Sparks, donation for Missionary Fund, $2. From the estate of Jacob Shatzel, deceased, by his executrix, donation for Missionary Fund, $50. From All Saints' ch, New York, Rev B I Haight, rector, collection for Education Fund, $80. From "Young Men's Auxiliary Education and Missionary Society, New York, Charles Tomes, Esq. treasurer, for Education Fund $100, and Missionary Fund $62 50. From Rev Andrew Hull, missionary, collection at Oneonta, for Education Fund $2 64, and at Otego and Oneonta for Missionary Fund $4 50. Total amount of receipts, $316 64.

C. N. S. ROWLAND, Treas.,

March 31, 1841 55 Water stree

☞ The Treasurer would call the attention of the friends of missions in this state to the fact, that the missionary fund of this society is $1200 short of the amount due to missionaries this day.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

Since his last acknowledgment the Treasurer has received—

From J S Aspinwall $7, T A Swords 1, John Ruthven 1, Mrs Dr Casey 1, Henry M Beare 1, Wm H Beare 1, Thomas M Beare 1, Collection taken up at Christ ch, Brooklyn, after a sermon by Rev Dr Eastburn 62 87, T P Cummings 1, Wm Hegeman 1, Adrian Hegeman 1, Dr R L Morris 1, John H Swift 5, A W O Spooner 1, N G Ogden 1, John Brower 1, J W Mitchell 1, W H Popham 1, Jas J Stewart 1, A J Cotheal 1, O J Cammann 2, Thos Carter 1, W P Bleecker 1, T B Coddington 2, Rev Mr Smedes 4, Wm Alsop 3, Jas E Johnson 3, Dr Sabine 11, G N Titus 5, Pope Catlin 1, Dr Fitch 1, Thomas Kensett 1, Rev Mr Evans 5, E A Nicols 1, F Reynolds 1, W E Dunscomb 1, E S Gould 1, H H Elliot 15. By W Kissam from Alexander Kissam 1, Miss Duffie 2, L N Dellicker 1, A B McDonald 2, W Kissam 1. By C C Hoffman and Geo A Jarvis, from George Bruce 5, S G K 2, M W 2, Miss Troup 3, L 5, T P 2, J M 1, Stuart F Randolph 5, Miss G R Hyslop 1, Miss F M Hyslop 1, John Delafield 2, P A J 5, R B M 10, K 1, C A J 1, Miss J A J 1, Mrs L M Hoffman 3, C Colden Hoffman 5, G A Jarvis 5, Mrs Gibbs 2, Mr Ellery 3, Geo Brooks 10, John Carey 1, H Carey 1, John I Morgan 1. By Dr Hobart, from John Clarkson Jay to constitute himself a life member 15. By C P Burdett, from B Peck 1, John H Williams 2, J T Clapp 1, Jas M Read 1, Wm N Seymour 5. By W A Duncan, cash 10. By J R Van Rensselaer, from Robert Schuyler 2, Cash 2, Rutsen Schuyler 2. By W H Popham, from S W Talbot 2. By W M Benjamin, from Mrs L Bradish 8 50, Cash 1, A B McDonald 3, John Alstyne 5, A W Ward 3, Sinclair Tousey 2, F A Benjamin 5, John Benjamin 3, U M Benjamin 10 50, S and L Holmes 5, J Petit 4.

CHARLES TOMES, Treasurer.

UNION DEPOSITORY,
28 ANN-STREET.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the last three weeks ending April 1st, from the following individuals, viz.

Rev H Finch, Shrewsbury, N J, with remit; A E Miller, Charleston, S C with remit; Rev Benjamin Hutchins, Phil; P M at Baltimore; R S H George, Phil; P M at Stanford, Con; P M at Cortlandtville, with remit; H D Evans, Baltimore; P M at West Point, with remit; A E Miller, Charleston, S C; P M at Charleston, S C; Charles Stimpson, Boston; P M at Le Roy; W Stavely, Phil; R S H George, Phil; P M at Wilkinsonville, Va, with remit; Rev P T Babbit, Hudson; D Brunner, Baltimore.

Packages have been forwarded from the Depository during the last three weeks ending April 1, as follows:

To Joseph Gill, Richmond, Va, per sch Leontine; Wm Rowland, Norfolk, Va, per sch Virginia; E Wiley, Savannah, per brig Wilson Fuller; A E Miller, Charleston, S C, per brig Moses; do, 2 packages per ship H Allen; C Foote, Bridgeport, Con, per steamer Nimrod; R S H George, Phil, one package sent to D Appleton & Co; J W Smith, Staunton, Va, care of Heiskill, Hoskins & Co, Phil, per Union Line; D L Seymour, Sing Sing, per steamer Telegraph; Charles Stimpson, Boston, per Harnden's Express; S Babcock, New Haven, one package, sent to T J Huntington & Co; R S H George, Phil, per Union Line; Belknap & Hamersley, Hartford, Con, one package sent to D Fanshaw; Bell & Entwistle, Alexandria, one package sent to Mrs Jemima Mason; Mr Mc Intire, one package sent to Gould, Newman & Saxton; Rev Ebenezer Williams, Cold Spring, one package sent to Barclay Street Hotel; rev Ravaud Kearney, Upper Red Hook Landing, one package sent on board steamboat Robert L Stevens.

"THE CHURCH OF ENGLAND AND IN AMERICA COMPARED."

FOR SALE by Swords, Stanford & Co., D. Appleton & Co., Broadway; at the Churchman Office, 111 Nassau street; and at the Depository, 28 Ann street. April 3—3t.

SCHOOL NOTICE.

THE FEMALE DEPARTMENT OF ST. LUKE'S SCHOOL will be opened on the first Monday of May next, under the superintendence of a Lady eminently qualified for that station. Circulars will be issued in a few days. 2t April 3.

WINLOW'S REMAINS.

WILEY & PUTNAM have in press, and will very shortly publish THE SERMON AND LITERARY REMAINS OF THE REV. BENJAMIN DAVIS WINSLOW, A. M., with a Sketch of his Life and Character; by the Rt. Rev. George Doane, D. D., LL. D., Bishop of N. Jersey. 3t April 3.

A LADY, a communicant of the Episcopal Church, wishes a situation as Teacher in a Lady's School, or as Governess in a private family. She is qualified to teach all the ordinary English branches, with French and Music. Satisfactory references given and required. Address Rev. J. W. Brown, Astoria, L. I, or the Editor of the Churchman. March 31. 3t$

TEACHER WANTED.—A competent classical and mathematical Teacher is wanted for a respectable Institution in the country, fifty miles from this city. Applicants can hear particulars by applying to Rev. E. D. Barry, D. D. No. 45 Murray street. He must be a single gentleman, and the preference will be given to a Churchman.

New York, April 3, 1841.

SUTTON'S MEDITATIONS ON THE SACRAMENT.—This day is published, elegantly printed on fine white paper, beautifully ornamented, Godly Meditations on the most Holy Sacrament of the Lord's Supper, by Christopher Sutton, D. D., late Prebend of Westminster, with a preface by John Henry Newman, B. D., of Oriel College, Oxford.

This volume forms the fourth of their beautiful series of Devotional Works, now in the course of publication, which have received the unqualified approbation of the Church. D. APPLETON & CO.

April 3. Publishers, 200 Broadway

BOOK OF COMMON PRAYER.

H. & S. RAYNOR, Booksellers, New York, have recently published a new and corrected edition of the "Book of Common Prayer," from new stereotype plates. The publishers have taken great pains to make this edition of the Prayer Book very perfect, having been *twice* very carefully read and corrected by a Presbyter; and they now believe it to be the most correct of any American edition extant. It is printed in single columns, on superfine paper, and embellished with six appropriate engravings, the frontispiece being a representation of *Christ Blessing the Bread.* The binding is in Turkey morocco and calf, plain and extra gilt.

The publishers respectfully invite the attention of the Clergy and Laity of the Protestant Episcopal Church to their new edition of the Common Prayer Book, (date 1841,) and solicit a comparison with any other.

Published and for sale by
H. & S. RAYNOR, 76 Bowery,
and may be had at the principal Bookstores.

April 3. 6.$

MISS ADRAIN'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

At Jamaica, Long Island, New York.

MISS ADRAIN, having been engaged for some time past, in teaching a Day School in the village of Jamaica, and having met with much success and encouragement, purposes to open a Boarding School for Young Ladies on the first Monday of May next. The course of studies will embrace all the branches of a complete English education, with such of the ornamental branches as Parents or Guardians may desire.

The village of Jamaica is situated in a pleasant and healthy part of the Island, within twelve miles of the city of New York, with a constant and ready access by rail road and public stages; and enjoying the benefit of Churches of different denominations, affords an eligible situation for a Female Seminary.

There will be two sessions in the year, of twenty-three weeks each, commencing on the first Mondays of May and November respectively.

Terms for Boarders.

Board and English Tuition, Washing, Fuel, &c., from $150 to $200 per annum, payable quarterly. Extra charges for the Modern Languages, Music, Drawing and Painting, are regulated by the teachers in those branches.

References.

Prof. Anthon, Prof. M'Vickar, Prof. Renwick, Columbia College; Prof. Torrey, College of Physicians and Surgeons; W. W. Phillips, D. D., Thomas De Witt, D. D., William James Macneven, M. D., Hamilton Fish, Esq., David W. Wetmore, Esq, William Forrest, Esq., George Long, Esq., 114 Fulton street., Abraham Van Nest, Esq.,—*New York City.*

Dr. Janeway, Dr. McClelland, Joseph Griggs, Esq., Robt. Adrain, LL. D., late Professor of Mathematics, Columbia College, N. Y.—*New Brunswick, N. J.*

Daniel Embury,—*Brooklyn, L. I.*

Rev. G. I. Garretson,—*Newtown, L. I.*

James Foster, Esq., John H. Bailey, Esq., John N. Brinckerhoff, Esq,—*Jamaica, L. I.*

April 3. 3t$

THE NATURAL HISTORY OF SOCIETY.

THIS day published, The Natural History of Society, in the Barbarous and Civilized State. An Essay towards discovering the Origin and Course of Human Improvement. By W. Cooke Taylor. LL. D., &c., of Trinity College, Dublin. Handsomely printed on fine paper, 2 vols. 12mo.

"A most able work, the design of which is to determine from an examination of the various forms in which society has been formed, what was the origin of civilization, and under what circumstances those attributes of humanity, which in one country become the foundation of social happiness, and in another perverted to the production of general misery. For this purpose the author has separately examined the principal elements by which society, under all its aspects, is held together, and traced each to its source in human nature. He has then directed attention to the development of these principles, and pointed out the circumstances by which they were perfected on the one hand, or corrupted on the other."

"We perceive by the preface that the work has had throughout, the superintendence of the very learned Archbishop Whately."—*Literary Gazette.*

D. APPLETON & CO.

April 3. Publisher, 200 Broadway.

NEW BOOKS FROM LONDON.

RECEIVED per last arrival, and for sale by
D. APPLETON & CO.
Importers and Publishers,
200 Broadway.

The Roman Schism—illustrated from the Records of the Catholic Church, by the Hon. and Rev. A. P. Perceval, B. C. L. 1 vol. 8vo.

A General View of the Doctrine of Regeneration in Baptism, by the Right Rev. Christopher Bethell, D. D., Lord Bishop of Bangor, 1 vol. 8vo.

The Life of Archbishop Laud, by Charles Webb Le Bas, M. A., 1 vol. 12mo.

Primitive Traditions, Recognized in the Holy Scripture, a Sermon by the Rev. John Keble. M. A., Professor of Poetry in the University of Oxford, 1 vol. 8vo.

A Verbal Paraphrase of St. Paul's Epistle to the Roman's, with Brief Illustrations from Scripture and the Fathers, by Edwin Bosanquet, M. A., Oxon. 1 vol. 8vo.

The whole Works of Richard Graves, D. D., late Dean of Ardagh and Regius Professor of Divinity in the University of Dublin, now first collected, with a Memoir of his Life and Writings, by his Son, Richard Hastings Graves, D. D., in 4 vols. 8vo.

☞ List to be continued. April 3.

PRAYER BOOKS.

PRAYER Books, Weller Tracts and Sermon Books, for sale at this office. Dec. 12.

PEWS IN ST. PAUL'S CHAPEL.—Three Pews in the Gallery of St. Paul's Chapel, for sale. Inquire at this office. March 20.

SUBSCRIPTIONS received at this Office for the CHURCHMAN'S LIBRARY; to be published under direction of the Rt. Rev. Benjamin T. Onderdonk, D. D, Bishop of New York, and the Rt. Rev. George W. Doane, D. D, Bishop of New Jersey, by
RICHARD & GEORGE S. WOOD.

March 27.

THE LIFE OF ALEXANDER HAMILTON. Edited by his son, John C. Hamilton, 2 vols. royal 8vo.

"We cordially recommend the perusal and diligent study of these volumes, exhibiting as they do, much valuable matter relative to the Revolution, the establishment of the Federal Constitution, and other important events in the annals of our country"—*New York Review.* D. APPLETON & CO.,

March 27—3tis Publishers, 200 Broadway.

To Trustees of Churches and others.

ORGANIST.—The advertiser, a competent person of many years experience, is desirous to obtain a situation as an Organist, would have no objection to the country. Where the music of the Church is a particular consideration to be well performed, the advertiser flatters himself, to be able to give good and satisfactory services. Respectable references given, and the emolument a secondary consideration.

A line addressed to B A C H, care of Messrs. Lindle & Co., 1 St. John's Lane, New York, will meet with attention. March 27—3t$

BOARDING SCHOOL FOR BOYS, at Ridgefield, Fairfield county, Conn., by SAMUEL S. ST. JOHN, A. M.

The Summer Session of this School will commence on Monday, May 3d. Circulars, and references to patrons in the city, may be obtained at Mrs. Maguire's, 293 Broadway, also an interview with the Principal after April 7th. Terms from $110 to $130 per annum. March 27.

PEW FOR SALE.—A pew in *St. Paul's Church*, well situated and neatly furnished, will be sold low, and possession given on or before the first of May next. Apply at 18 Pine street, up stairs.

March 22—3t.$

THE SPRING SESSION of the Rev. H. Adams' Select School, limited to Eight Boys, commences at Easter. Circulars, and any information in relation to the establishment, may be had on application to the Principal, at Saugerties, Ulster county, N. Y.; or at the Office of the Churchman, 111 Nassau street, New York City. Saugerties, March 20, 1841.

BISHOP BROWNELL'S PRAYER BOOK.—ALEXANDER V. BLAKE, 54 Gold st., New York, is publishing by Subscription, an edition of the above Family Prayer-book, being a Commentary on the Book of Common Prayer. It has been recommended by the Bishops and Clergy of the Church generally; and, the Subscriptions to it thus far, has been most liberal. It will be in readiness the latter part of May, or early in June. From the recommendations are the following:

From Rt. Rev. Benjamin T. Onderdonk, D. D.

I am happy to hear of the projected new edition of Bishop Brownell's Commentary on the Book of Common Prayer. Believing the work to be a highly valuable and useful one, I sincerely hope that the edition will be liberally patronised.

From Rt. Rev. Charles P. McIlvaine, D. D.

You have requested my opinion as to the publication of a stereotype edition of Bishop Brownell's Family Prayer-book. You need no opinion from me of the merits of the work itself. A new and cheap edition would certainly be very much in time at present, and if so published as to be conveniently accessible to families generally in our Dioceses, would certainly be of great service to their intelligent and affectionate union with, and participation in, the excellent fitness, as well as scriptural soundness and devotional beauty of our Liturgy. Gambier, January, 1841.

New York, March 10th, 1841.—6m

CLASSICAL EDUCATION.

THE REV. MR. THAYER has for some time received a number of Boys into his family, for instruction in all the branches of an English and Classical Education, preparatory to College or the Counting-house.

Having succeeded in procuring valuable assistance, he has enlarged the course of study, and his pupils may pursue to any extent, if required, the ancient and modern languages, Latin and Greek, German, French, Italian, and Spanish; the higher branches of Mathematics and Natural Philosophy.

His plan differs from others in this respect, that his number of pupils being limited to *fifteen*, enables him to have them as members of his family, where they enjoy the privileges of home, its quiet, freedom and comfort. Innocent conversation is allowed at the table and fireside, and scope is given for each one's peculiar temperament, and the exercise of the mental powers so variously developed in youth, which constitutes the charm and beauty of character. There is not a fixed code of laws, applying invariably to all, nor minute legislation into modes of speech, dress, and action, which too often represses the native vigor and buoyancy of the affections, produces a tame mechanical cast of character, quite uncongenial with energy of mind and the formation of moral *principles* (independent of temporary rules) which fit one to discharge with propriety, dignity and ease, the duties of life.

Mr. Thayer's intercourse with his pupils is parental; uniform attention is paid, not only to their mental improvement, but to the formation of their manners and to the inculcation of high and honorable feelings.

The leading object of education is *mental discipline*, "which," in the language of an elegant scholar,* "as much as any thing constitutes *greatness*, and is the result of long effort, and that thorough knowledge which cannot exist without much unseen and patient labor." No regard, therefore, is paid to those labor-saving systems, which pretend to educate the mind by startling novelties, the glitter of outward appendages, and a parade of the apparatus of literature, that bewilder by a variety of objects presented to the attention, but leave no trace behind. No acquisition in science is valuable, unless it is the result of one's personal effort, 'of the strain upon one's own sinews, the wrenching of one's own muscles, of the blood of toil from one's own feet." Almost without a figure, the hill of science *will* be *a hill*, ascending and steep, which no improvement in mechanics, no combination of machinery, can level with the vale.

In the classics, the pupil, unless in preparatory collegiate studies, reads one author *through*, and is daily examined not only with respect to the meaning, but to the Idiom and Prosody of the Latin and Greek languages, which contribute as much as any study, to accomplish the object of education, by sharpening the intellect, forming habits of reflection, and a fine taste, and awakening a sense of order and beauty.

SIGNOR FRIZZONI, a member of the family, is a young Italian gentleman, who converses with ease and correctness in the French, Italian and German languages. The pupil is not only required to translate his lessons, but to converse daily with his tutor and his class in the language to which he devotes his attention.

Every Sunday afternoon, Mr. Thayer delivers a lecture adapted to the capacity of his pupils, and immediately after, they receive catechetical instruction.

Stratford is a healthy and beautiful village, well known for the salubrity of its climate, and the intelligence and cultivation of its community. It combines, in a peculiar degree, the quiet and purity of the country, with the refinement of the city. His residence is a spacious and elegant mansion, commanding a fine view of Long Island Sound; the grounds are extensive, well fitted for exercise and recreation. Stratford is 14 miles from New Haven, and five hours' travel from New York City, with which there is daily communication by stage and steamboat.

TERMS:

For board and tuition in the English branches, and Latin and Greek languages, $180 per annum—or $90 per session of 22 weeks, payable in all cases in advance. $15 per session for each of the modern languages.

Each pupil is required to furnish his bed and bedding, and all necessary articles for his toilet.

Application can be made by mail to the Rev. Mr. Thayer, after 1st April, at Stratford, Conn.

REFERENCES:

New York,—Rt. Rev. B. T. Onderdonk, Bp. of N. Y.
Rev. Mr. Forbes, Rector of St. Luke's, N. Y.
Wm. S. Johnson, Esq. Counsellor at Law, Nassau street.
Cornelius Mathews, Esq. Counsellor at Law, Nassau street.
Charles A. Lee, M. D. Hudson street.
Messrs. Wm. M. & J. Benjamin, Maiden Lane.
Mr. Meigs D. Benjamin, Maiden Lane.
Mr. Edward Faile, Front street.
Mr. Albert Hanford, 28 Ann street.
John T. Gilchrist, Esq. New Rochelle.
Rev. Mr. Curtis, Mamaroneck.
Benjamin M. Brown, Esq Mamaroneck.
Connecticut,—Rt. Rev. T. C. Brownell, Bp. of Conn.
Rev. Mr. Wiltbank, Stratford.

March 20—

* Rev. Dr. Hale, President of Geneva College.

POETRY.

For the Churchman.

ROMAN CELIBATES.

"I suppose, therefore, that this is good for the present distress; I say, that it is good for a man so to be.—1 Cor. vii. 26.

While Rome goes *forth*, strong in her SOCIAL bands,
Why threads the Church her solitary way?
Unaided *why* in home or heathen lands,
Far stand her sons apart, to helplessness a prey?
Doth Rome enjoy the heritage alone
To add the serpent's wisdom to the dove?
Ah! were she but meek as wise, her lofty throne
Were not as now it is, dark portent from above.

Would we the *un*-venomed serpent's wisdom show,
Fulfil the mission which our LORD hath given,
We too in bands of brotherhood must go,
In phalanx move our camp, and raise the cross to heaven.

With bishop, priest, and ministering deacon joined,
Give to the planted Church its *perfect* Form,
The HEAD to rule, the HAND to serve, the WORD to bind
"Three-pillared mystic Dome," that mocks at earthly storm.

No wonder now if, shorn of heavenly shape,
A maimed Church, moves feebly to the field;
As when from arch compact, the keystone 'scaps,
All totters to its fall, by doubtful props upheld.

Say not Rome's celibates are cheaply fed,
While wife, and homebred ties, fresh charge demand;
Content like hers, with raiment, and with bread,
Breeds not our purer Church, her heaven-devoted band?

Is life so dear, or e'en life's dearest joys,
Her sons for this postpone the Church's call?
Some, VIRGIN live of choice—spurning base toys,
And shall not they, whom duties high enthral?

A Pilgrim Church, demands a Pilgrim Host,
Sons whom nor poverty nor fear affright;
Who Paul-like choose that "state" the Church needs most,
Content from cheerless cell, or tented field to fight—

Not to ensnare the conscience as with Rome,
Turning to slavery what CHRIST left free,
But lifting high the faith that deems heaven HOME,
Find here denial joy, and priceless victory.

δ.

From the Poems of the Rev. William Frederick Faber.

THE COMMUNION OF SAINTS.

I.

The mystery of mysteries!
Now let the pure in heart draw nigh,
While every pulse is beating high
With love and holy fear;
For CHRIST hath risen at break of day,
And bids us from the world away,
And haste to meet Him here.

II.

The mystery of mysteries!
The Angels and Archangels come
On wings of light from out their home
In ranks of glory wheeling!
Our souls shall mix and blend with theirs,
In loud thankofferings and prayers,
Before the Altar kneeling.

III.

The mystery of mysteries!
The Spirits that in dimness dwell
Deep in the Church invisible,
From doubt and care remote,—
They too shall keep the feast to-day,
And to their cells, though far away,
The hymn of joy shall float.

IV.

The mystery of mysteries!
Oh! far and wide through all the earth
Emotions of unwonted *mirth*
And feeling *strange* shall be;
And secret sounds shall come and go,
Harmonious as the throbbing flow
Of the mysterious sea.

V.

The mystery of mysteries!
The dead and living shall be one,
And thrills of fiery transport run
With sweetest power through all;
For one in heart and faith are we,
And moulded one, our Head! through Thee,
The Body mystical!

VI.

The mystery of mysteries!
From east to west the world shall turn,
And stay its busy feet to learn
The musical vibration;
While Saints and Angels high shall raise
In one vast choir the hymn to praise
The Feast of our Salvation.

CHILDHOOD.

TO MY ONLY SISTER.

I.

Dost thou remember how we lived at home—
That it was like an oriental place,
Where right and wrong, and praise and blame did come
By ways we wondered at and durst not trace,
And gloom and sadness were but shadows thrown
From griefs that were our sire's, and not our own?

II.

It was a moat about our souls, an arm
Of sea, that made the world a foreign shore,
And we were too enamored of the charm
To dream that barks might come and waft us o'er.
Cold snow was on the hills; and they did wear
Too wild and wan a look to tempt us there.

III.

We had traditions of our own, to weave
A web of creed and rite and sacred thought;
And when a stranger who did not believe
As they who were our types of GOD had taught,
Came to our home, how harsh his words did seem,
Like sounds that mar but cannot break a dream.

IV.

And then in Scripture some high things there were,
Of which, they said, we must not read or talk;
And we through fear did never trespass there,
But made our Bibles like our twilight walk
In the deep woodlands, where we durst not roam
To spots from whence we could not see our home.

V.

Albeit we fondly hoped, when we were men,
To learn the lore our parents loved so well,
And read the rites and symbols which were then
But letters of a word we could not spell—
Church-bells, and Sundays when we did not play,
And Sacraments at which we might not stay.

VI.

But we too soon from our safe place were driven;
The world broke in upon our orphaned life.
Dawnings of good, young flowers that looked to Heaven,
It left untilled for what seemed manlier strife;
Like a too-early summer, bringing fruit
Where spring perchance had meant another shoot!

VII.

Some begin life too soon,—like sailors thrown
Upon a shore where common things look strange;
Like them they roam about a foreign town,
And grief awhile may own the force of change.
Yet, though one hour new dress and tongue may please,
Our second thoughts look homeward, ill at ease.

VIII.

Come then unto our childhood's wreck again—
The rocks hard by our father's early grave;
And take the few chance treasures that remain,
And live through manhood upon what we save.
So shall we roam the same old shore at will!
In the fond faith that we are children still.

IX.

Christian! thy dream is now—it was not then:
Oh! it were strange if childhood were a dream.
Strife and the world are dreams: to wakeful men
Childhood and home as jealous Angels seem:
Like shapes and hues that play in clouds at even,
They have but shifted from thee into Heaven!

For the Churchman.

A SERMON,

From St John iii, 14th and 15th verses.

"And as Moses lifted up the brazen serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him, should not perish, but have eternal life."

The circumstances pertaining to the lifting up of the brazen serpent in the wilderness, are doubtless familiar to you all. It was while the Israelites were journeying through the land of Edom, from Mount Hor, that the LORD sent fiery serpents among them. "And they bit the people," says the sacred history, "and much people of Israel died. Therefore the people came to Moses and said, We have sinned, for we have spoken against the LORD and against thee: pray unto the LORD that he take away the serpent from us. And Moses prayed for the people. And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass and put upon a pole: and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

The brazen serpent presents to us a type of CHRIST. The fainting and dying Israelites, stung by the wounds of fiery serpents, prefigured a world of dying sinners, suffering under the stings of sin. As they looked up unto the brazen image and were healed, we see a type of sinners looking up with faith upon GOD's dear Son, expiring upon the cross for their salvation. Besides the typical connection which subsists between the brazen serpent and our Saviour, we may also trace certain clear and distinct points of resemblance between them. And in the first place, *they were both alike, inasmuch as they presented a sovereign cure for a fatal disease.* The Israelites felt the fiery poison circulating through their veins, and reaching their inmost vitals. And they knew that the consequence must be speedy death. The sacred history, however, informs us, that GOD commanded Moses to set up a brazen image of a serpent, upon which looking, they might live. They did so, when the deadly poison was immediately extracted.

Thus is it with the sinner beholding the cross of CHRIST. There is a poison which bites with a deadlier venom, and whose sting is unto a death that knows no end. Ever since the curse lighted upon Paradise, has the world presented victims innumerable, writhing under the agonies of this fatal poison. There hangs a bleeding Saviour. A voice from heaven comes—Look upon him and be ye saved, all ye ends of the world: only turn the eye of faith upon that bleeding victim, and the healing virtues of His blood shall wash out all the guilty stains from your soul, and present you to your Father in robes of white. *Again: The brazen serpent was elevated: and the afflicted Israelite was required to look away from the fatal ravages of death around him, and fix his believing eye upon the image which God had set up.* Thus is it with JESUS CHRIST: He is lifted above. He satisfies the demand of infinite justice upon the cross, suspended as it were between heaven and earth—a spectacle to angels and to men. And the sinner is bidden to look away from the fatal ravages of death around him where sin is preying upon souls as immortal as GOD himself, and like the afflicted Israelite, look with faith upon that crucified and now risen Saviour, and he shall live forever.

Once more. *The brazen serpent was raised in a dark, dismal wilderness, through which the Israelites were travelling, barren of provisions, and beset with fiery serpents, on to the rich and fair fields of Canaan.*

Thus may it not be said of the Christian pilgrim of earth, he is travelling through a wilderness? And though he indeed gathers now and then a crumb from his father's board, yet the rich repast he never will see, until he drinks and sups anew in his Father's kingdom. There are influences abroad: the enticements of sensual appetite, the fascinations of wealth, honor, and pleasure, which, like the fiery serpents, dazzle by their brilliancy. But the moment they are permitted to enter the heart, their sting bites like an adder, and leaves the deceived victim writhing under the tortures of an accusing conscience. Nothing can remove that sting but a healing influence from the cross of JESUS. This alone can pacify the guilty conscience.

Over this wilderness, blessed be GOD, a few beams from the Sun of Righteousness do indeed shed in their serene and blissful light upon our path; and like as the rays of the material sun are doubly beautiful when they glisten through the rain-drops, so those of the Sun of Righteousness appear of intenser and lovelier hues when they shine through the Christian's tears. At times, faith almost lifts our earth-bound souls into the atmosphere of the heavenly Canaan. But its serene and azure skies are yet lying before us. We are travelling thither in the way our fathers trod. And in the midst of this wilderness we may ever look upon the cross. It is lifted up as the brazen serpent in the wilderness—a sovereign remedy for all the ills of life.

We proceed, in the second place, to gather the lessons of instruction conveyed in this passage:—

1st. GOD'S PLANS AT ONCE MOCK THE PRIDE OF HUMAN REASON. The Israelites might have concluded, from all human appearances, that merely to look upon an image of brass could not possibly have any power to heal their malady. So far as mere human calculations would go, every thing was against it. To the eye of mere reason, the cause was wholly disproportionate to the effect. Shall then the fainting and dying Israelite turn away in the pride and self-sufficiency of his own reason, and exclaim, it is unphilosophical to suppose a mere glance upon an image of brass could affect me? No: he takes GOD at his word, and believing, he looks up in his distress, and is relieved. He does not stop to philosophise upon cause and effect, but submits his poor judgment to that of GOD. There is a certain class of men who say that GOD's plan of salvation is unworthy of his character. They take it upon themselves to bring down the religion which he has given to man to a level with their own reason, and assert that it is altogether degrading to the Deity to suppose that he would subject his Son to such humiliating suffering and degradation. Let such ponder well the words of our text: And as Moses lifted up the serpent in the wilderness, *even so must the Son of man be lifted up,* that whosoever believeth in him might not perish, but have eternal life. Miserable abortion of the pride of human reason, which can so exalt itself as to be wise above what is written! Oh! for more of that child-like humility of soul, which is willing to take GOD at his word, and gladly and willingly to be saved in the way which he has appointed! "GOD's ways are not as our ways, neither his thoughts as our thoughts." The wisdom of this world is indeed foolishness with GOD.

Salvation through the humiliating suffering of the cross—this unworthy of GOD? Did he, think you, demean himself by stooping so low? Ay, can you think of any plan so honorable to Deity? Did ever the great attributes of Godhead shine out in fairer proportions than when this great sacrifice was completed—when the law stood in its pristine force—when mercy and truth had met together, and righteousness and peace had kissed each other—when GOD was found to be both just and yet the justifier of him that believeth in JESUS? Be assured, then, brethren, *that God works in a way which mocks the pride of human reason.*

2d. *Another truth to be learned from our text, of exceeding value, is this: How little required of us to obtain our salvation.* Are there any long courses of penance and mortification to be gone through with? Must the bitten Israelite approach the image and scale its height before he can experience its healing virtues? No: a brazen serpent is elevated just before him; all he has to do is to cast a believing look upon it, and he shall be healed. And, sinner, what more have you to do in order to become an heir of salvation, but simply to look upward by faith? This is the doctrine of Scripture: "Believe on the LORD JESUS CHRIST, and thou shalt be saved."

What beautiful simplicity is this which characterizes the Gospel system! Is it not passing strange—nay, wretched infatuation—which he discovers who goes on floating down the tide of time to the bar of his righteous Judge, with no proper feeling sense of his real condition as a condemned sinner; and notwithstanding a bleeding Saviour has been offered for his transgressions, is yet unwilling to take the steps necessary to secure his eternal safety? How melancholy the picture of the sinner whose heart is all absorbed and deadened in the things of time and sense! The poison of sin is fast spreading in fearful ravages over all the powers and faculties of the soul; he is advancing onward with giant strides to the brink of an awful precipice; heaven heaves her mournful sighs over his ingratitude and folly; angels beckon him upward, with their sweet voices of love, to their radiant habitations; devils from below are waiting anxiously for his arrival among their dismal companionship! Oh! as the bitten Israelite looked instantaneously upon that life-giving image, so let the sinner look upon JESUS CHRIST. *Let him do it now.* Reader, have you obtained the healing influences of the cross of JESUS? If not, apply without delay.

G. W. N.

Poughkeepsie, N. Y., Jan. 11, 1841.

From the Gospel Messenger.

Mr. Editor,—In your paper of the 6th inst., the Rev. Dr. Proal has addressed a letter to me, as a public reply to one which I forwarded to him on the 16th ult., by mail.

As your readers may perhaps imbibe a wrong impression from having the reply only, I take the liberty of sending you a copy of my letter, which I beg you to insert.

It will be seen that the service asked of Dr. Proal was to solicit funds, without other expenses incurred by him on the part of the Committee than the postage of a few letters. He was also furnished with statistical information, which might be useful to him in that way.

It was not from accident, but design, that no *mode* of making contributions was pointed out; so that in all cases the contributions could be raised and forwarded as offerings, in strict conformity with the system adopted in the diocese of Western New York. I am not aware of any general principle which prevents the Committee, who must have funds, from asking for them.

The plan, as you will perceive, contemplates, as a temporary and experimental measure, the selection of a few brethren as correspondents; who, feeling themselves an interest in the authorized missionary work of the Church, may be willing to act as the organs of the Committee, in asking for funds with Christian affection and kindness, and to communicate with the Committee on the subject.

The points which Dr. Proal has raised in reference to principles, and to the action which the Church in General Convention has seen fit to adopt, it does not become me to discuss with him.

I am, Mr. Editor,
Very truly, your friend,
J. DIXON CARDER.

New York, March 8th, 1841.

Church Missions—Domestic Office,
281 *Broadway, New York,*
Feb. 15, 1841.

REV. AND DEAR BROTHER:

The Domestic Committee of the Board of Missions have adopted a plan of operations,—chiefly in the hope that it will be effectual in drawing out contributions from parishes which have not yet, or not recently, acted,—which is imbodied in the following resolutions:

I. "Resolved, That with the view of increasing the funds for Domestic Missions, and especially of securing contributions more generally from the parishes, it is expedient that local correspondents be appointed, viz: one in every diocese containing twenty or twenty-five parishes or under; and in larger dioceses, one for every twenty or thirty parishes.

II. "Resolved, That the service to be requested of such correspondents, be to solicit, in the name of this Committee, from every rector or minister of a parish, and especially of a parish which has not contributed since the fifteenth of June last, (and, in the case of a vacant parish, from the wardens thereof,) a contribution for Domestic Missions, to be forwarded to the Treasurer before the fifteenth of May next; such solicitation to be made by letter, and, also, through such private intercourse as may be had; and to be accompanied by the affectionate, but earnest request of the Committee, that there may, without fail, be afforded, in every parish, the opportunity of informing the members of the Church as to the operations of this department of Missions, and of receiving their free-will offerings for a work of the Church having so strong a claim for their sympathy, their prayers, and their pecuniary aid.

III. "Resolved, That of such correspondents there be appointed one in [*here follows a list of the states and districts for each of which a correspondent to be appointed,*] their appointments to cease with the annual meeting of the Board in June next.

IV. "Resolved, That there be prepared for the use of each correspondent a tabular statement, (as accurate as the information of the department will allow,) of the several parishes in his state or district; and of the amount contributed by each in the fiscal years ending June 15, 1837, 1838, 1839, and 1840, and in the first eight months of the fiscal year ending June 15, 1841.

V. "Resolved, That the correspondents be requested to report their doings under the appointment of this Committee, from time to time, as they shall judge expedient; and to make a final report on the 20th of May next.

VI. "Resolved, That the incidental expenses of the correspondents for postages, &c., be paid by the Treasurer, on the requisition of the Secretary and General Agent.

VI. "Resolved, That the following clergymen be and they are hereby appointed local correspondents, viz: * * * * * in a part of Western New York, the Rev. P. A. Proal, D. D. * * * *

VII. "Resolved, That, in adopting the foregoing plan of operations for the remainder of the fiscal year, the Committee regard it as an experimental mode, the value and efficiency of which are to be determined by the result."

In laying this plan before you, I beg to express the hope that you will, for the sake of the great end to be attained, undertake the service of a correspondent, under the temporary appointment of the Committee. The following is a list of the parishes with reference to which your appointment is made. The sums, set opposite to each, are taken from official reports, and are believed to be accurate.

WESTERN NEW YORK.	Year ending June 15, 1837.	Year ending June 15, 1838.	Year ending June 15, 1839.	Year ending June 15, 1840.	Eight mo's of year ending June 15, 1841.
Oneida County.					
Bridgewater, Christ ch. Holland Pat, St. Paul's New Hartford, St. Stephen's church,	$7 81	3 09	5 00	3 52	3 00
Oriskany, St. Peter's					
Paris, St. Paul's ch.	2 00	8 00			8 00
Rome, Zion ch.					
Utica, Grace ch.				6 00	
" Trinity ch.	107 75	170 96	26 12		28 94
Lewis County.					
Lowville, Trinity ch. Turin, St. Paul's ch., with St. Paul's ch. at Constableville,	5 00	10 00		10 00	
Jefferson County.					
Brownville, St. Paul's,					
Dexter, All Saints',					
Pierrepont Manor, Zion,			18 00		5 00
Sacket's Harbor, Christ.	2 00				
Watertown, Trinity,		3 75			
Oswego County.					
Constantia, Trinity ch.					
Fulton, Zion ch.					
Oswego, Christ ch.					
Madison County.					
Hamilton, St. Thomas',					
Perryville, St. Stephen's					

Your draft on me for the expenses incurred under the sixth resolution will be duly honored. Please pay the postage on the letters which you send by mail.

I remain, Rev. and dear Sir,
Very truly and respectfully,
Your friend and brother,
J. DIXON CARDER,
Sec. and Gen. Agent D. C. B. M.

Rev. P. A. Proal, D. D.
Utica, W. N. Y.

WM. PEASE,
PROFESSOR OF THE
THEORY AND PRACTICE OF MUSIC.
Residence, No. 169 Barrow street.

REFERENCES:
Rev. James M. Matthews, D. D. — Rev. Samuel Seabury, D.D.
Rev. John M. Macauley, — Henry Hurens, Esq.,
J. D. Keese, Esq., — B. A. Mumford, Esq.
James B. Wilson, Esq., — H. H. Reynolds, Esq.,
— Timothy Clough, Esq.
March 6—tf

THEOLOGY FOR THE PEOPLE.
Just published and for sale by D. BRUNNER, No 1, N. Charles street, Baltimore, at the Protestant Episcopal Book Depository,

A PLAIN and Practical System of Divinity for the People, in a series of Sermons founded upon the Church Catechism; by J. P. K. HENSHAW, D. D., Rector of St. Peter's Church, Baltimore.

P. S. The Banner of the Cross, Episcopal Recorder, Philadelphia; and Southern Churchman, Richmond; will please insert the above to the amount of one dollar, and charge to the publisher.
Oct. 3—tf

STAMMERING CURED,
And Instruction given in Elocution.

DR. COMSTOCK'S Vocal Gymnasium and Lyceum for Elocution, (Philadelphia,) is open from the first of September till the last of June—July and August being vacation months. All desirous of instruction, either for the cure of STAMMERING, LISPING, &c., or for improvement in ELOCUTION, may learn the conditions of ANDREW COMSTOCK, M. D, No. 100 Mulberry (Arch) st. Philadelphia.

Dr. Comstock's Remarks on Stammering, certificates of Cures, and the numerous recommendations which he has obtained of his System of Vocal Gymnastics, are appended to his Circular, which shall be sent to any one who may wish to learn more upon the subject of his Institution. Satisfactory references will be given in the principal cities throughout the Union.
Jan 9—4m$

ENGLISH, CLASSICAL, AND RELIGIOUS EDUCATION.

THE Rev. Robert Wm. Harris has for upwards of six years past received into his family a select number of pupils, of whose English, Classical and Religious Education, preparatory to their admission at college, he has taken the charge.

Three vacancies have now occurred, which he desires to fill with boys of good dispositions under the age of thirteen years.

Children intrusted to his care, are circumstanced, in most respects, as they would be at home, subjected to the supervision of their parents, and under the instruction of private tutors.

His place of residence, White Plains, Westchester Co, N. Y., a very pleasant and healthy village, is distant 27 miles from the city.

TERMS—$200 per annum, inclusive of every expense of board and tuition. The French language an extra charge. Any additional information, with circulars containing references, may be obtained on application, by letter, to Mr. Harris. Oct 3—tf

ST. PETER'S GRAMMAR SCHOOL,
PEEKSKILL, WESTCHESTER CO., N. Y.

THIS INSTITUTION will be opened on Monday, the third day of May next, under the immediate direction of the Rev. MOSES MARCUS, B. D., Rector of St. Peter's Church, Peekskill; who having conducted a Seminary of learning many years in England, and being thoroughly acquainted with the routine of school business, designs, in connection with his pastoral charge, to superintend the education of Young Gentlemen of the ages of seven and fourteen years, either for College or the more active professions of life.

The system of instruction will comprise the various branches of Classical, Mathematical, and General Literature. But the improvement of the understanding will not be the sole object of the establishment; for whilst the strictest attention will be paid to the domestic comfort of the boarders, and every part of their behaviour it will ever be endeavored to fix in the minds of all the pupils, the principles of religion; so that they may perceive the beauty, and aspire to the attainment of an honorable and virtuous character.

The Terms, for the Academical Year, will be, for instruction, board and washing, $200. For instruction alone, to day-pupils, in the higher classes, $50, and in the lower, $40. These will be required to be paid at the commencement of every quarter, in advance.

French, German, or any of the European languages, as well as Drawing, Music, and other accomplishments, will be taught by competent professors, and charged as extras; as will also, the necessary books and materials, but no advantage will be taken to increase the expense of education.

Boarders will be expected to furnish their own beds, bedding, &c., and to have all they bring with them properly marked.

The hours of study will be varied, according to the seasons of the year, and be made subservient to the general convenience of day-pupils.

A school library, and philosophical apparatus, will be provided as soon as may be, and each young gentleman will have the privilege of subscribing to the same.

Public examinations, embracing all the departments, will take place periodically: at the conclusion of which, prizes will be awarded to those pupils, whose proficiency and good conduct have been most distinguished.

The religious instruction, and discipline, of the school will at all times accord with the doctrines, principles and requirements of the Protestant Episcopal Church. The holidays will be regulated, for the most part, by the Festivals of the Church; except the long vacation, which will be given during the months of August and September.

References are permitted to be made, (if by letter post paid,) to the Rt. Rev. Bishop Onderdonk, D. D., the Rev. Drs. Berrian, Eastburn, Hawks, Henry, Milnor, Seabury, Taylor and Wainwright; the Rev. Messrs. Forbes, Higbee, Price, and Verren, and Messrs. Swords, Stanford & Co., New York; the Rev. Wm. L. Johnson, Jamaica, L. I.; the Rev. Drs. Barry & Beasly, New Jersey; and to the Wardens and Vestry of St. Peter's Church, Peekskill.

Further information may also be obtained from the Principal, who will be happy to answer any inquiries which may be directed to him on the subject of the Institution.
Peekskill, March 20th, 1841.

UNIVERSITY GRAMMAR SCHOOL,

IN the first story of the University Building, in Washington Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.
December 5—tf.

ENGLISH AND CLASSICAL SCHOOL.—The Rev. HIRAM JELLIFF, by Divine permission, intends to open a School at Poughkeepsie, on the 17th of May, 1841; and proposes to receive into his family from 15 to 20 boys of suitable age, who, at all times, will be under his particular care and direction.

As the school is designed for a select number, not exceeding 25 at any time, it would be well for parents and guardians, who may be desirous of availing themselves of its advantages, to signify their intention at an early period.

Inquiry to that effect, may be made either to the Principal (until the 1st of May) at Lithgow, Dutchess county, or to the Rev. John Reed, D. D., of Poughkeepsie.

The situation of the school is a delightful one, being upon the bank of the Hudson, and, with fine walks, within a convenient distance of places of public worship.

The year will be divided into two terms of 18 and 28 weeks each.

The expenses for the year, exclusive of vacations, including tuition, (either classical or English,) board, washing, mending, beds, &c., $150. One half, in all cases, payable in advance for each term as it occurs.

References in New York City:
Rt. Rev. Benjamin T. Onderdonk, D. D.
Rev. Samuel Seabury, D. D.
Rev. Lot Jones,
Rev. Lewis P. W. Balch,
Rev. Benjamin Evans.
References in Poughkeepsie:
Rev. John Reed, D. D.
Rev. F. W. Hatch.
Messrs. Wm. Davies, H. Wheaton, and C. Appleton, Esquires. March 27.

D. APPLETON & CO., (Booksellers, Publishers and Importers,) 200 Broadway, have recently published, elegantly printed, uniform in style and size:

Sacra Privata, the Private Meditations, Devotions and Prayers of the Right Rev. T. Wilson, D. D., Lord Bishop of Sodor and Man, with a Preface by J. H. Newman, B. D., of Oriel College, Oxford, 1 vol. 16mo.

A Discourse Concerning Prayer, and on the frequenting Daily Public Prayers; by Simon Patrick, D.D., sometime Lord Bishop of Ely, with a Preface by F. E. Paget, M. A., Chaplain to the Lord Bishop of Oxford, 1 vol. 16mo.

The Heart's Ease, or a remedy against all troubles; with a Consolatory Discourse, particularly directed to those who have lost their friends and dear relations; by Simon Patrick, D. D., sometime Lord Bishop of Ely, 1 vol. 16mo.

Nearly Ready:

Godly Meditations upon the Most Holy Sacrament of the Lord's Supper; by Christopher Sutton, late Prebend of Westminster, 1 vol. 16mo.

*** It is the Publishers' intention to embrace in this series of reprints, from some of the most sterling of the old English Theology—those already published (as above) which have received the unqualified recommendation of the Church March 20.

ECCLESIASTICAL MEMORIALS AND ANNALS, by John Strype, recently received.

Ecclesiastical Memorials relating chiefly to Religio and the Reformation of it, and the Emergencies of the Church of England, under King Henry VIII., Edward VI., and Queen Mary I.; with large Appendixes containing original papers records, &c., by John Strype, M. A., in 6 vols. 8vo. Oxford.

Also, uniform with the above,

Annals of the Reformation and Establishment of Religion, and other various occurrences in the Church of England, during Queen Elizabeth's Happy Reign, together with an Appendix of original papers of State, records and letters; by John Strype, M. A., in 7 vols. 8vo. Oxford.

For sale, together with other Standard Theological Works, by D. APPLETON & CO.,
March 20. 200 BROADWAY.

THE CLAIMS OF THE HOLY WEEK.—A plain Address to Churchmen; an edition of this Tract, just published by the Protestant Episcopal Tract Society at their
March 6. DEPOSITORY, 28 Ann street.

CHURCH AND PARLOR ORGANS.—GEO. JARDINE, *Organ Builder,* Anthony st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in the country churches throughout England. March 13—1y

THE PHILOSOPHY OF HISTORY, *from the German of Schlegel.*—This day published in two elegant volumes 12mo.

The Philosophy of History, in a course of Lectures delivered at Vienna, by Frederick Von Schlegel; with a memoir of the author, by J. B. Robertson, Esq.

"A charming work—diligent investigation and elegant language will be found employed throughout its pages. Our readers may rely upon our word, that a careful perusal of this work will yield them an ample harvest of pleasure and advantage."—*Quarterly Review.*
D. APPLETON & CO.,
March 27—1t Publishers, 200 Broadway.

THOMAS D. GILLESPIE, Sexton of Christ Church, and Undertaker, furnishes every article requisite for funerals, on reasonable terms. References to almost all the Episcopal clergy of the city. No. 525 Pearl-street. Orders promptly attended to.
July 9, 1840. y

BROOKLYN COLLEGIATE INSTITUTE,
(LATE DURHAM BOARDING SCHOOL,)
JOHN YOUNG, Principal.

THIS Institution, which has been in successful operation for four years, in DURHAM, N. Y., will be removed on the 15th of April, and opened on the 3d of May next, under the charge of the same Principal and instructors on *Washington Avenue,* Brooklyn, between Myrtle Avenue and the Rail Road, nearly opposite the residence of the Rev. Richard C. Shimeall, and about two miles from either the Fulton or South Ferries, with both of which there is a regular communication by Rail Road or stage.

A more desirable location is not to be found in the vicinity of the city, possessing the advantages of pure country air, good water, delightful scenery, and extensive play grounds.

All the branches of a thorough English and Classical education, with the French language, are taught by skilful and experienced teachers.

The government is mild and parental, the pupils board in the family of the Principal, eat at the same table, and are treated in all respects, as his own children.

The manners and morals of the pupils are strictly guarded: they are not allowed to go beyond the play-grounds, unless attended by one of the teachers.

All are required to attend some place of public worship on Sundays, the selection to be made by their parents or guardians. When no instruction is given to the contrary, they attend the Episcopal Church with the Principal and his family.

TERMS FOR BOARDING AND TUITION
For English and Commercial Studies, per ann. $160
" Classical, French, and Mathematical, 200
No extra charges whatever.

Letters may be addressed to the Principal, at his present residence, Durham, N. Y., until 15th April; after that to the Institute, Brooklyn.

REFERENCES:
Rt. Rev. Benjamin T. Onderdonk, New York.
Hon. John Adams, Catskill,
Hon. John A. Dix, Albany.
Rev. Norman H. Adams, Unadilla.
Messrs. Charles McArthur, Hudson; Levi Thayer, Palmyra; James W. Reed, Lockport; James Baldwin, Jun., Buffalo. Feb. 27.

DELAWARE ACADEMY.
REV. DANIEL SHEPARD, A. M., *Principal.*
MRS. EMELINE P. TEN BROECK, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Catskill, in the midst of a country noted for its healthy climate. It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical,* and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

TERMS.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week. A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.
AMASA PARKER, President.
SAMUEL GORDON, Sec'y. April, 1840.

PUBLISHED, AND FOR SALE BY THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION,
DEPOSITORY, No. 28 ANN STREET, NEW YORK.

BOOKS OF INSTRUCTION.

Union Primer, per hundred,	$4 00
Prot Epis S S Books, No. 1, per hundred,	1 75
" " " 2, "	2 00
" " " 3, "	2 75
" " " 4, "	5 50
Questions on the S S Books, "	6 50
First Truths, "	3 00
Catechism No. 1, (Scripture Catechism,)	1 75
Catechism No. 2, (Catechism broken into short questions and answers,) "	3 00
Catechism No. 3, (Catechism enlarged by Bish Hobart,) stiff covers,	12 50
Catechism No. 4, (by Cuming,) "	6 00
Lloyd's Catechism on the Evidences of the Bible, "	4 00
Church Catechism, "	1 50
Manual of Short Prayers for Children, "	2 75
Duty to God, "	0 50
Church Primer, "	1 75
Sunday-school office of devotion, "	3 00
Sunday-school Psalms and Hymns, "	8 00
Harmony of the Creeds, "	3 00
Questions on the Book of Common Prayer,	3 00
Collects from the Prayer Book, "	3 00
Questions on the Collects, "	11 00
Catechism on the Collects, "	36 00
Epistles and Gospels from the Prayer Book,	10 00
Questions on the Epistles and Gospels, 2 parts,	11 00
Bible Companion, 2 vols., "	60 00
Quest. on St. Matthew, part 1, stiff covers,	12 50
" " 2, "	12 50
" " 3, "	12 50
The Acts, 1, "	12 50
" " 2, "	12 50
" " 3, "	8 00

A discount of 25 per cent. from the above prices is allowed to Sunday-schools auxiliary to the Union.

LIBRARY BOOKS.

The PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY 63 vols. 18mo.—nett price 20 cents each.

The JUVENILE LIBRARY, 5 vols. 32mo.—nett price 15 cents each.

Address all orders for Books, and all remittances, to
JOHN W. MITCHELL, Treasurer, or
DANIEL DANA, Jr., Agent.
Union Depository, 28 Ann st.
New York, May 1, 1840.

THE CHURCHMAN
Is published for the Proprietors, by JAMES A. SPARKS, No. 111 Nassau-street, at Three Dollars per annum, in advance.

☞ No subscription will be discontinued until arrearages are paid.

AGENTS.
Rev. Charles Burroughs, D. D.. } Portsmouth, N. H.
George M. Marsh, }
Charles Stimpson, jun. ....Boston, Mass
Charles Burnett, jr. ....Providence, R. I.
Joseph Wait, ...Burlington, Vt.
Frederick Sill, ...Middletown, Con.
Sidney Babcock, ...New Haven, "
A. R. Park, ...Hartford, "
Joseph C. Sistare, ...New London, "
W. C. Little, Esq. ....Albany, N. Y.
Z. Clark, ...Troy, "
Alexander Walsh, Esq. ....Lansingburgh, "
David C. Neefus, P. O. ....Hudson, "
Ira Dubois, Esq. ....Catskill, "
Jacob Van Ness, Esq. ....Poughkeepsie "
William Purdy, ...Newburgh, "
Thomas C. Miller, ...Auburn, "
Josiah Tiffany, ...Utica, "
S. Barnard, ...Buffalo, "
F. T. Parsons, ...Goshen, "
A. S. Green, Esq P. M. ....Watertown, "
R. S. H. George, Bookseller, 26 South Fifth street, } Philadelphia }
Archibald M'Elroy, ...do.
Terry, H. J., Esq. ....Newcastle, Del.
D. Brunner, ...Baltimore, Md.
J. Biscoe, Post Office, ...Chaptico, "
Rev. S. C. Davis, ...Charlotte Hall, "
Wm. W. Johnston, Esq., P. M. ....Princess Ann, "
Bell & Entwistle, ...Alexandria, D. C.
George Rowland, Esq., ...Norfolk, Va.
Joseph Gill, ...Richmond, "
A. E. Miller, ...Charleston, S. C.
Rev. E. E. Ford, ...Augusta, Ga.
Ruffin Smythe, ...Randolph, Tenn.
Rev. J. T. Wheat, ...Nashville, "
John W. Jones, ...Louisville, Ky.
William Jucho, ...Lexington, "
Arius Nye, ...Marietta, Ohio
Lewis Handerson, ...Cleveland, "
Rev Richard Bury, ...Cleveland, "
Henry H. Hoffman, Post Office, ...Quincy, Ill.
P. E. Demill, Esq. ....Detroit, Michigan
Rev. Samuel R. Crane, ...Niles, "
H. V. Raymond, ...Mobile, Ala.
Thomas Peters, ...St. Louis, Mo.
Brevoort Butler, ...Natchez, Miss.